



THE OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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“QUO VADIS?”

("WHITHER GOEST THOU?")

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By Dr. A. J. Cronin,
author of "The Citadel," etc.

WE WERE in Rome with Italian friends whose one desire was to make our stay a festival. Gay excursions to Tivoli and Hadrian's Villa, parties at the Palazzo Doria and on the terrace of the Casino Borghese. The Via Veneto throbbed with colour and excitement—sleek cars in slow procession, cafés filled with a fashionable throng, flower stalls riotous with blossoms.

And then one golden afternoon as I drove back alone from a protracted luncheon in a garden near Albano I lost my way. I found myself, to my annoyance, in a poor, dusty and deserted quarter holding nothing of that elegant sophistication to which I had grown accustomed. I drew up. Across the empty street was a small square building of gray stone. At a casual glance it suggested a branch administrative bureau where I could obtain information as to my whereabouts. I left the car, pushed open the door and went inside. Then, confronted suddenly by the dim and silent interior, I realized that I had stumbled upon an ancient church.

I had seen the famous churches of Rome—St. Peter's and the Lateran, the basilicas of St. Paul and St. Clement. But this small sanctuary was wholly different—bare, simple, empty, yet filled with a strange and reverent recollection of the past. As my gaze became adjusted to the inner twilight it fell upon a plaque set into the worn stone floor. Slowly deciphering the bronze inscription, almost obliterated by the years, I discovered where chance had brought me.

This was the chapel of Quo Vadis! Here on this exact spot, according to the legend, the apostle Peter, terrorized by Nero's threats and fleeing from pagan Rome, had been confronted in a vision by his reproachful Lord. And here, opening the mystical interview which sent the fugitive back with courage and faith renewed, were spoken those memorable words: "Quo vadis? Whither goest thou?"

Under a queer compulsion I seated myself upon a low wooden bench, all my senses strained and intent. The moments passed; time lost its meaning; the silence echoed in my ears. And then from the cloistered shadows, through the overpowering stillness of that hallowed place, it seemed as though a whisper reached me, faint yet accusing, across the centuries. "Quo vadis? Whither art thou going?"



PROBABLY THE MOST FAMOUS road in the world is the Appian Way, with the original paving stones laid by the Romans still in place. Begun in 312 by Appius Claudius, it ran from Rome to the west coast of Italy, and was later continued to Benevento. It has been preserved as one of Italy's most valuable tourist attractions. Its interest to Christians is because of the reference Paul makes to Appian Forum (Acts 28: 15) and to the legend of Peter meeting Christ on the Appian Way as he fled from Rome because of fear of persecution.

Was not this a question which I, or any man, might ask himself today? The thought of those past weeks of pleasure stung me. There came upon me an extraordinary sense of emptiness and dissatisfaction, an awareness, sharp as sudden pain, of how fatally I—and others like me—had become absorbed in worldly affairs. We had forgotten, or ignored, the kingdom of the spirit.

In the sombre nave, barely illuminated by a shaft of light stealing through the transept, I saw this, suddenly, as the blight which lay upon mankind. Throughout the modern world men had become oblivious to the purpose of their being; they sought for temporal and material grandeur. The dominant cry was no longer "How much can I do?" but only "How much can I get?"

The standards of personal morality had become debased. Current events, reported in the daily press, revealed endless infractions of the moral law which might well chill the heart. Once upon a time, men had ruled their conduct by the Ten Commandments. But how many in their daily round now gave thought to God? What did God matter when we had the best houses, the best cars, the best of everything?

How proud were the great democracies to call themselves Christian nations! Yet how few who professed that code of ethics gave more than a passing thought to its heavenly Founder. Many, indeed, had written God off as a pious fable; they never went to church, never spoke a word in prayer. Others temporized smugly in their belief, accepting Christ only as a great man, perhaps a prophet, rationalizing His miracles in terms of popular science, using every convenient device to evade what was most demanded of them. Most pitiful of all were those who, believing in their hearts and drawn to a path of faith, nevertheless through weakness or

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COMMENTS ON THE CURRENT SCENE

CONSTRUCTIVE DEFIANCE

WE wondered what the reaction would be to the Supreme Court ruling in the U.S.A., banning prayer from the schools there. The national magazine LIFE carried a story of one school that defied the rule, illustrated by large photographs. One of these showed a girl, with eyes closed and hands clasped; another pictured members of the school board in the midst of a discussion on the question—The vote was 5-2 in favour of prayer. One member said:

"This is Massachusetts, the cradle of liberty, and here is where the first shots are going to be fired." Summing up majority opinion, William Boyd said, "We will challenge and defy this world movement toward atheism."

One of the head students (who was not in favour of prayer) circulated a petition among 518 pupils. Only seventeen of them signed it. Others told him: "You're against God!" The North Brookfield school board took refuge in a 137-year-old state law requiring school prayer, and decided the Supreme Court rule did not apply to them. When the court said the old law was obsolete, the town refused to yield, and most of the 3,616 inhabitants agreed.

"When my daughter discovers it's against the law to pray, how can I explain?" asked one citizen. LIFE editors said that prayer will probably stay in North Brookfield unless the state acts, or a parent takes court action against the board.

It seems to us that the lawlessness and violence seen in our own land and other countries of the world stem from a contempt of religion and the Bible as God's Word, and will spread more and more so long as the law upholds atheism.

* * *

(Since writing the above, the press reports that the Supreme Court has ruled that North Brookfield must bow to the law, and banish prayer. Remembering how early-day Salvationists defied laws they felt violated men's consciences and rights, it will be interesting to see what will be the outcome of this strange situation.—Editor.)

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THIS CARTOON which appeared in an American paper, illustrates a thought that might, alas, become a reality if the Supreme Court of that nation enforces its rules against religion. The editorial at the left speaks of a situation where prayer is to be banned from a school even though the local residents want it. It is not stretching the imagination too far to suggest that the proud motto IN GOD WE TRUST will go next. Let us pray for America, and for Canada, too, for the thinking of this land often follows the U.S. pattern.

AMONG THE UNINTELLIGENT

ALTHOUGH Paul could be numbered among the intellectuals of his day (he had "sat at the feet of Gamaliel") he never made a parade of his "degrees." In fact, he seemed to feel that too much learning could be a deterrent to faith in God.

In his first letter to the Christians at Corinth, he says: "The preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent . . . Not many wise men . . . not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the things which are mighty . . . that no flesh should glory in His presence . . . The foolishness of God is wiser than men . . ."

Today's trend is to look down on those who still cling to the "old-time religion"—to those who take the Bible literally, and to dub them as old-fashioned—even stupid. We enjoyed a spirited letter we saw in a Toronto paper, in which the writer, a woman, admitted she was one of the "not-too-bright" adherents of the old traditional religion:

I have read with interest Rev. John Morgan's gloomy predictions on the decline

and fall of Christianity, and was most distressed to learn that my favourite religion was tottering on its last legs. According to Mr. Morgan, not only are my beliefs in a state of semi-decay, but it seems that every intelligent, right-thinking person has hopped aboard the Humanist-movement train and left me far behind with the not-too-bright adherents of the old traditional religion.

I would be quite alarmed except for the fact that I seem to recall having heard this "song" before. Somewhere in the Second Century A.D., the Gnostics or intellectual class had a similar philosophy in which they stated that Christianity was definitely the "bunk." Then again, in the Eighteenth Century, the Deists, championed by that clever fellow Voltaire, believed in unaided reason and the practice of natural virtue. Unfortunately, Voltaire, when dying, recanted the whole idea and returned to Christianity, thus giving rise to a lot of nasty propaganda that he had been talking through his hat all along.

—Helen Roberts, Willowdale, Ont.

Some wonder why God does not vindicate Himself; why He does not manifest Himself in some mighty voice from the skies, or in some demonstration of His might. He does not need to. He is only seen with the eye of faith. Paul put his finger on the pulse of much of today's unbelief when he said that these things are "spiritually discerned" and only those who have had an intimate experience of God's power in their lives can understand the mysteries of the spiritual life.

A POWER MEDIUM

THE TV as entertainment project some rather dubious material, but as a news-medium ideal. This fact was brought forcibly to millions during the events of 1963.

More persons have been reached by the gospel message on TV ever before. Billy Graham's campaigns have been seen through channel by myriads. But visitors probably tuned in because they appreciated the evangelist, and wanted to hear him. Others probably turned him out.

But when he appeared on the programme of two popular TV personalities, he was able to witness a way that reached many who had little use for religion. Mr. Paar asked the revivalist if he thought that the whole world was guilty regard to the President's death. Graham's answer was positive shared the guilt.

Then Mr. Paar said something that seemed to suggest that there were many roads to Heaven. Still from the shoulder came the answer without any equivocation: there is only one way! Christ made it when He said: "No man cometh to the Father but by Me." The evangelist was allowed to continue uninterrupted for five minutes he spoke out straight against God and tried to show that nothing God's favour could satisfy the

On Sunday, a telephone call us turn on the TV, and there the Southern Ontario Division Commander, Lt.-Colonel Wm. —a guest on a Roman Catholic programme, and Father Mc who was displaying *The War Cry* and even fingering the folds of the flag, asking the Colonel to explain their meaning, which he did.

Then still shots were shown William Booth, Evangeline — the Territorial Commander others, and a number of Salvation Army buildings, while the described them, and spoke of the work of the Army.

It is well that the organization got on the "ground floor" of its continent-wide programme THE LIVING WORD, and it means millions of persons are trying to know the real worth of organization, and its spiritual

Editor's Mail

I WOULD like a pen-friend. I am a middle-aged woman, and been confined to my bedroom for over ten years, but a busy, contented life, collecting stamps, embroidery, knitting, watching TV and listening to the radio. I live with a son and wife and their two children. I would like to correspond regularly with someone who may be lonely.

—(Mrs.) B. Winters, 607 Black Rd., Rising Bridge, Accrington, Lancs., England.

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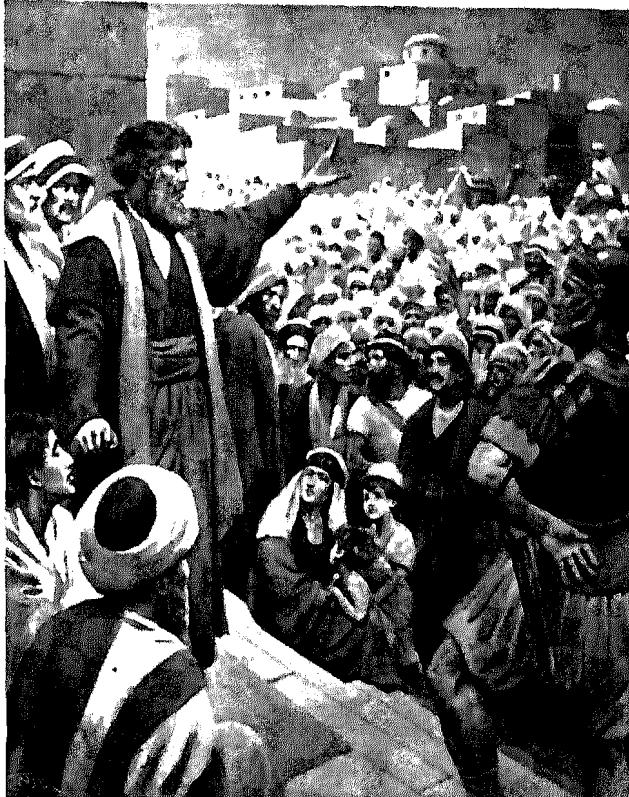
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AN AMAZING demonstration of the life-changing power of the Holy Spirit was seen on the Day of Pentecost, when the formerly timid, terrified disciples were so emboldened by the infilling of the Spirit—the result of many days of prayer—that they were able to go out amidst the hostile crowds in Jerusalem, and tell them of Jesus, and His life, death and resurrection. Peter, who denied Jesus at His trial, is seen proclaiming the message. Three thousand souls were saved that day.

THE Saviour's last words to His disciples were: "YE SHALL RECEIVE POWER after that the Holy Ghost is come upon you." No church or corps can have success without this power. It is the all-important need of the people of God, for by its presence failure is placed beyond the range of possibility.

The word translated in the Authorized Version as "power" is the word from which the term "dynamite" is taken. Indeed, no violence whatsoever is done to the text if we read: "Ye shall receive dynamite after that the Holy Ghost is come upon you." Thus we see that the power received at Pentecost is to the spiritual world what dynamite is to the material.

Consider its explosive, over-turning effects in the ministry of the Apostles. "These that have turned the world upside down have come hither also." To the carnally-minded, the world appears right side up, although in reality it is upside down, and in need of the reverse, dynamic power of the Gospel and the Holy Ghost.

This power is promised, with success in Kingdom-building assured. Not only is its possession a privilege, but a positive duty. We are certainly commanded to "be strong in the Lord and the power of His might" as we are commanded not to steal. Weakness is a spreading malady; strength is a spreading energy. If a man may be as strong financially as his financial backing, why may we not be as strong spiritually as our spiritual backing? We ought never to think of failing until the resources of Heaven are completely exhausted.

"All things are possible with God." "Faith is the alchemy which changes fear to courage, crooked paths to king's highways, and feeble efforts to glorious exploits. If we fear a fear, it will come upon us. He who indulges in talk about "paths of evil"

will have plenty of "paths of evil" to talk about. He who refers to his public utterances as "feeble remarks" they will be feeble. If he thinks they are forceful, they will be force-



By Brigadier Wyvel Crozier, Toronto

ful; so great is the importance of faith. If a man has a message from God and delivers it "with the Holy Ghost sent down from Heaven" he will have no occasion to speak of his ministry as an "effort" or "endeavour." Mere endeavours do nothing but endeavour. They do not promote successful soul-saving. Victory is not expected. They anticipate but little, and are never disappointed.

Holy Ghost power is not the power of numbers. Israel was often the weakest when she numbered the most. Gideon's band of 300 was more mighty than his 32,000 men. Many large congregations are filled with pygmies, dwarfs and stunted babies. "New-born babes, desiring the sincere milk of the word" some churches have not, neither would they know what to do with them if they had them, for they have not had a convert in years. These stunted weaklings are whiny, finicky, worldly-minded and hard to please; they require the constant nursing of their leaders.

There are large congregations that are struggling along, scarcely maintaining an existence, using almost every questionable means to finance the church, while some little holiness mission, with no earthly backing whatever, is having a harvest of souls. God is not so particular about quantity as He is about quality. Israel made a mistake when she began to enumerate the people; God was all she needed. The urge today is to make a greater showing, and we bend every energy to increase

SPiritual DYNAMITE!

the membership. However, there are times when we need to step to "clean the slate." We may report large numbers at conferences or annual inspections, but when the Judgment Day cuts our loaded statistics down, we may be unable to recognize our work. God would rather have a dozen men and women who have been fished out of the slums, saved, wholly sanctified and empowered by the Holy Ghost, than to have a huge gathering of time-serving ecclesiastics. The first-mentioned will serve Him with power, while the efforts of the latter will be negative.

The power of the Holy Ghost is not that of intellect. We are told that knowledge is power, and yet many who stuff their heads and starve their hearts grow weaker every day. This power of which we speak is not the power of seminaries, colleges or universities. It does not come by philosophical reflection or metaphysical research. The ancient

ious forms they had, but no gospel of the living God, with its saving power. Many of the brainiest people of our day, worshipping in cultured, hyper-refined social circles, have not spiritual power enough to withstand the puniest devil that Hell ever turned out. We place no premium on illiteracy, and we thank God for scholarly men, as the late Campbell Morgan, and many others, who realized the power of spirituality and were sufficiently wise to refrain from depending on their learning, eloquence or erudition, but put their confidence in the Holy Ghost Himself.

This power is not the power of wealth. It does not consist of flocks and herds, in land, in gold and silver, nor in stocks and bonds. Those baptised with Pentecostal power had but little, and they sold what they did have and flung it cheerfully into the treasury of the Lord. In the world congregations are often measured by their financial standing. Not so with God. He is no beggar. "The cattle on a thousand hills are his." In the hollow of his hand he holds the wealth of the universe. "He hath need of nothing" in the economic line.

In the early church, money was a secondary matter, if it was a matter at all. To be poor did not disconcert the preachers of primitive days. "Silver and gold have I none," said Peter, as, in company with John, he met the cripple at the temple gate. When Christ commissioned His preachers, nothing was said about money except that a prohibition was

(Continued on page 15)

THE WORD IS THE WAY A New Look at the greatest Book

Launching of the Territory-Wide Spiritual Crusade

at the

TORONTO BRAMWELL BOOTH TEMPLE

Led by the Territorial Commander,

COMMISSIONER WYCLIFFE BOOTH
Supported by Territorial and Divisional Staffs

WEDNESDAY, JANUARY 22nd, at 10.30 A.M.,
2.30 P.M., and 7.45 P.M.

Similar gatherings will be held at all Divisional Centres
at dates announced locally

Pray for the success of the campaign

CENTURIES ago there lived in Pisa, Italy, an architect of wide renown. He had supervised the building of the great cathedral and the famous baptistry where, hundreds of years before the invention of the telephone, a young man and a maiden could lean against the granite wall within and whisper, "I love you!" And to the listener opposite would come the clear and loud vocal tones as if spoken directly into the listener's ear.

But now Bonanno the architect had become old and satisfied with life's experiences and burdens. So he began to consider the end of the journey and to think about a last resting place amid the grandeur and the beauty which his hands had wrought.

One evening as he crossed the spacious town square, scattering bits of bread to the pigeons and occasionally patting the heads of children at play, he observed a courting couple. Lost in their mutual dream, they were sitting upon the fountain rim. Their faces were aglow with the flaming rays of the setting sun.

Bonanno had an inspiration: "Right here in the square will I rest," he said to himself. "Here my shadow will circle the square and move across the cathedral and the baptistry whenever the sun appears in the sky."

Plans Drawn

That night there was born upon the easel and drawing board of Bonanno the magnificent outline and basic plans for the monument which was to become one of the world's wonders. The reliefs in bronze which adorn the middle door were executed by him with the thought that this would be the door to his tomb. Step by step, gallery upon gallery, he drew the plans to the summit. But in the midst of his work, death surprised old Bonanno. Others had to oversee the work to its completion.

The tower had slowly risen on the open place, facing the cathedral and the baptistry. As the workmen went about their task, they observed that even as the shadow of the tower circled the square and daily climbed to the spire and the cupolas of the sister edifices across the square, it seemed as if a mighty hand had

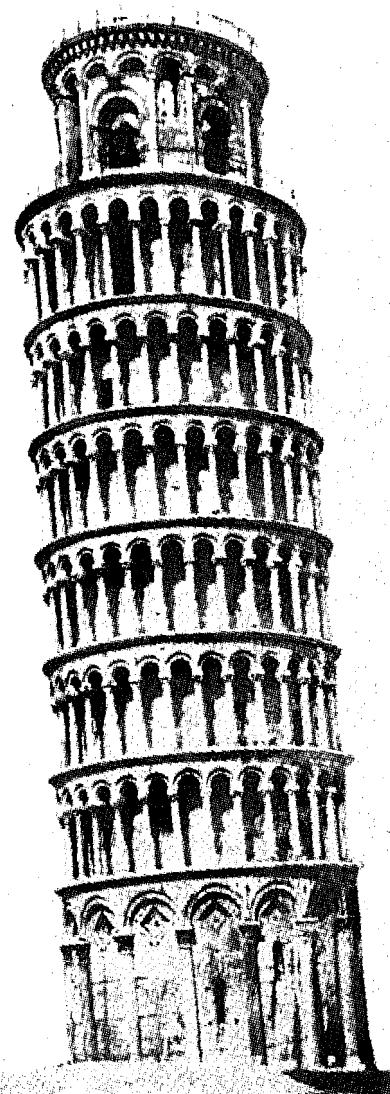
THE LEANING TOWER

been placed against the marble arches to push it away from the sacred buildings opposite.

Bonanno had dreamed of a tower erect and stately, but scarcely had the first section been completed when gradually the structure began to lean. Hardly had Bonanno been laid to rest under the base when the tower commenced to tilt out of plumb.

Infinite calculations were made and precautions taken to restore its proper upward rise. Again and again the builders went down to rock bottom to re-establish what old Bonanno had originally ascertained: that it rested on an immovable spur of the Pisan Mountains. So they built on—straight up. And when the completed wall was dedicated, it stood erect and beautiful.

But that same night there were rumblings in the earth, and the profile cast across the square by a



full moon that night was unlike the one of the night before. And when the sun cast the tower's shadow across the cathedral steps, it was a line straight as before—but out of plumb.

For centuries now millions have climbed the marble stairway to the top and experienced the chill which comes to all when suddenly they stand at the lee side and look down through space to the street below. Savants, dreamers and poets have leaned on this parapet, lifted in space, and pondered the mystery of gravity's law being challenged by the ancient structure.

And with every return of the sun and the mellow light of the moon,

"old Bonanno's shadow" across the sleepy square : feeding pigeons, children at and lovers lost in the dre hope. Were you to ask one old men who today cross the and pat little children's heads, does the tower so lean?" he say: "Grief makes it lean. I over and away from us bec saw so many tears, so much of toil and so much blood & cruelties and persecutions."

Another would say, "Greed! makes it lean. For greed burden too heavy for any st to bear."

And so on, each old man w to the inquirer a different in tation of the mystery. Bu will satisfy, and the seek walk away, casting parting over his shoulders as hesitati departs with his question ar—though not satisfactorily mystery explained, thoug solved.

Problems

Not so with those who c the Master with their pr "How can these things be?" one person of Jesus. And came and went, question asked and answered to the sition of all and sundry. The not only replied. He sol mysteries, and to this day terpretations stand indisput clear.

The shadow of the tow tinues to roam about the square of an ancient city, a the old questions are ponder avail. But above the wreck centuries there towers an hewn out of wood, and v its benign shadow falls alleviated and men of gr hate are wooed away from t passions to cast themselve foot of an accursed tree.

The shadow of the Cr across the bloody battlefi mortal enemies halt their fire. The mighty and the r come equals under its ble flue. And wherever the of the Cross falls, a light to guide the lost and a wa

It was erected as an en shame and has become the greatest sign of glory.

A short-sighted person given spectacles with concave lenses which lengthen the light him so that he sees object A long-sighted person will vex lenses, which shorten rays.

It is interesting to note t spectacles were first ki Europe only convex lens used; short-sighted people wait a long time before t helped to see.

In this century spectacl has become a very s science and every person t made to suit his or her ow

Incredible as it may se ever, not so long ago glasse sale in shops, and people pair to suit them by trial &

The most remarkable dev in this field is the contact le fits over the eyeball and c with spectacles altogether.

—Canada Weekly

SPECTACLES are another of those useful inventions which do not quite seem to fit into our picture of the remote past.

It may make you laugh to imagine a venerable Chinese gentleman of the 10th century, squatting in the Oriental fashion, and peering out from behind two lenses attached to his head by some very crude wire frames—but it happened all the same.

From early times the Chinese made magnifying glasses and lenses for their spectacles from semi-precious stones, and the Roman Emperor Nero is said to have watched the gladiators "through an emerald," but spectacles were not known to the rest of the world until about 1280.

The wording on the tomb of a Florentine named Salvino Armati indicates that he was the "inventor" of spectacles, but whether he in fact heard of the idea from China is not known.

THE SPECTACLES' STORY

As in China, the early European spectacles lenses were made from quartz or beryl. Towards the end of the Middle Ages, however, a growing demand for spectacles led to the manufacture of optical glass in Venice and Nuremberg, and following this came the invention of the microscope in 1590 and the telescope in 1608.

There have been various spectacle fashions throughout the past few centuries, one of the odder ones being the 17th century nose spectacles which had to be held on with the hand.

Nearly everyone must have heard of the elaborate lorgnettes or eye-glasses with a handle, so popular among 18th century ladies, and the monocle, which has to be held in one eye, is still occasionally seen today.

Spectacle frames have been made variously from ivory, horn, precious metals and steel, and rimless glasses were worn throughout most of the 19th century. Today frames are almost always of plastic.

Actually, lenses have been known for thousands of years. A lens is merely a piece of glass or transparent stone which is chipped to a concave or convex shape and then "ground" with wet mud or sand, and afterwards polished.

Although there are many complicated eye troubles, the vast majority of people suffer from either short-sightedness, or long-sightedness, which means that their eyes do not focus the light rays properly on to the retina which is at the back of the eye, and what is looked at appears blurred.

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DAILY DEVOTIONS

SUNDAY—

John 1: 1-13. "IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN." In these days, the vast majority of people are staying alive much longer, but still not living. Satisfying and worthwhile living is the exclusive monopoly of believers in Christ, the only Source of real life. Trusting Him with mind and heart, and offering Him implicit obedience in every situation saves life from the shabby and trivial, and causes it to pulsate with eternal purpose.

* * *

MONDAY—

John 1: 14-18. "FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST." Life for the Christian should be a daily exploration of the unsearchable riches of Christ. His fullness is inexhaustible, and creates within us the astonished joy of ever-new discoveries. No human need is bigger than the grace which comes to us through Christ.

* * *

TUESDAY—

John 1: 19-28. "I AM THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD." John the Baptist's only ambition was to be a voice calling attention to Christ; and the humility with which he fulfilled his vocation is an example for us all. To work for God and allow someone else to get the credit is a trial few believers experience without resentment.

* * *

WEDNESDAY—

John 1: 29-34. "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD." In the presence of the Lamb of God, the saintliest of men have realized their need of a Sin-bearer. There is only one means of deliverance from the condition of sin—life in Christ. For He alone deals with the disease (as well as the symptoms) of evil. He saves us from ourselves, which means that we are no longer doomed to stay as we are.

* * *

THURSDAY—

John 1: 35-42. "THOU ART SIMON, THE SON OF JONA: THOU SHALT BE CALLED CEPHAS, WHICH IS, BY INTERPRETATION, A STONE." The Son of God saw in this man of sand the promise of a man of rock; and incredibly He sees the same possibilities in us. We know what we are, with our failings, empty words, powerless resolves, and unfulfilled idealism. Yet Jesus believes in us still, and sees unsuspected possibilities for our lives.

* * *

FRIDAY—

John 1: 43-51. "PHILIP SAITH UNTO HIM, COME AND SEE." Every disciple is a lifelong learner, and his belief in Christ (not to mention his beliefs about Christ) is strengthened to the extent he continues to follow, to offer implicit obedience. Some people believe to obey, but others obey to believe. Philip was quick to answer Nathanael's contempt and unbelief by saying "Come and see." We shall offer the same confident invitation ourselves only when we have the assurance of personal knowledge.

* * *

SATURDAY—

John 2: 1-11. "THOU HAST KEPT THE GOOD WINE UNTIL NOW." We seek consolation in the waters of a glorified past only when our nominal or negative faith has drained life of its sparkle and vitality. In contrast, authentic Christian discipleship pulsates with a spirit of gay adventure; and at every moment of breath-taking discovery in its communion with Christ, it simply testifies: "Thou hast kept the best until now."



GREAT ADVENTURERS

By Captain John Carew, Rocky Harbour, Newfoundland

FORT Broken Heart; The River of Disappointment. Strange names? Yes, but behind them are stories of the hardships and disappointments faced by the men who undertook the tremendous task of exploring and opening the vast territory of early Canada or New France, as the new country was first called.

Early Canada, with her virgin forests, rugged mountain ranges and great level plains, laced throughout with thousands of unmapped rivers, lakes and ponds, was enough to test the stoutest heart. Those who dared to live in the new country had to endure unbelievable hardship. The winters were long and severe; often the people had little food or shelter; many died of scurvy and exposure. Yet, men stayed and accepted the challenge of life in the strange but beautiful country.

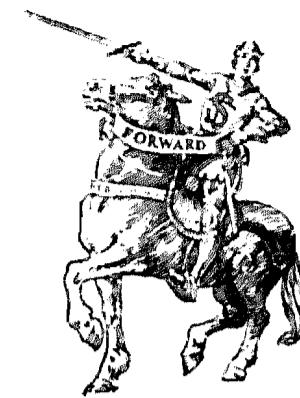
Names such as Champlain, Talon, La Salle, David Thompson and Alexander MacKenzie leap out at us from the pages of Canadian history. To them Canada was a challenge that could not be thrown aside lightly. These men, with their indomitable spirits, shaped the future of Canada. Because they and others like them were willing to leave the comforts of the homeland and endure the rigors of life in early Canada, this country grew and became the great nation that it is today.

The exploration and settling of Canada was, as Donald Dickie called it in his history of Canada, *The Great Adventure*.

The Christian life is also an adventure—the greatest adventure that man can embark upon. There have always been adventurers for God. In the Old Testament we read about one of the greatest, Moses. It would have taken all the courage and daring that the early Canadian explorers possessed to accomplish what Moses did. He left the uneventful life of a shepherd to lead a contrary and oftentimes rebellious people. Forty years he wandered in the wilderness, facing temptations and discouragements, yet ever going onward, motivated by his desire to please and obey God.

There were many more Old Testament characters, men of courage and faith, who obeyed God: Joshua, Gideon, Samson and David, to mention only a few. They adventured with God, trusting explicitly in His leadings.

Turning to the New Testament we find one of the most exciting adventure books ever written, "The Acts Of The Apostles," containing the stirring account of the "Young Church" in action. As the early-day Christians sought to preach Christ to the people of their day, they were bitterly persecuted by the enemies of Christ. However, undaunted, they fearlessly forged for-



ward in the Christian adventure.

The Apostle Paul, spurred on by the burning desire within him to spread the gospel, made three great missionary journeys, with the result that the Christian Church spread to most of the then known world. He was beaten and imprisoned on many occasions; finally he was put to death at Rome. Paul knew what God wanted him to do and he was determined to persevere, despite the hardship that he had to suffer.

For every age God finds a man. In the sixteenth century, when the Church was at a low ebb spiritually, and even her leaders were straying from the fundamental Christian doctrines, Martin Luther spoke out fearlessly against the evil that was insidiously eating away at her. In the seventeen hundreds it was the Wesleys on whom God placed His finger to spark the great revivals that swept through Great Britain during that period.

The nineteenth century saw William Booth emerge as God's man for the times. To the jungles of evil and vice that surrounded and enveloped East London went the Army Founder, with his message of hope. It took courage, vision and faith to try to alleviate the burdens that oppressed the poor people of that vice-ridden district. William Booth was equal to the task. God had challenged him; he accepted the challenge, and adventured in faith as he sought to find a way through the tangled mass of burdens that weighed the people down. God gave him the answer and The Salvation Army was born.

God still challenges men and women to begin this Christian adventure, "the greatest of adventures." He needs men and women who will face the Christian frontiers with faith—Christians who will be faithful unto death!

Will you, reader, begin to adventure with God by first repenting of your sins, then dedicating your life to His service? Peace, joy, thrills and adventure are yours if you will follow Christ in Christian service.

A MUD FLOOR

A TOURIST was once staying at an inn in a valley of Northern Italy where the floor was dirty. He thought he should advise the landlady to scrub it, when he perceived that it was made of mud and the more she would scrub it the worse it would become. So it is with our heart; its corrupt nature will admit of no improvement, it must be made new.



God's White Carpet

*In the stillness of the night—
God sends us a carpet white,
It has hushed all noise and sound
Covering every inch of ground.
Decking hedge and bush and tree,
With a splendour all can see,
Nature moves at God's command
Oh, the wonder of His hand.*

*Tiny fleecy flakes of snow—
On the wintry wind they blow
Piling high the snow-drifts deep
While we rest and are asleep.
God doth for our needs supply
Sending often from the sky,
Snow or rain or sunshine fair
Giving all His faithful care.*

—Martha Grenfell

HOW DO YOU VOT

I HAVE been revelling in so the writings of my old favourite, Rita Snowden.

She was coming out of a going, and suddenly heard a man a girl what she would vote for. Her reply was, "Well, in a and a half, I shall be old enough to vote."

He asked again, "I'm asking what would you vote for?"

The reply came, "I would vote for LIFE!"

When Jesus was upon earth summed up the entire meaning of life. He said "I am come that might have life, and that they have it more abundantly."

By life, Jesus evidently meant a new quality of existence peculiar to ordinary people—in the home, in the place of worship and in the scene of daily labour.

BIGGER THAN CIRCUMSTANCES

This is something bigger than circumstances. John learned this leaves no doubt in the minds of hearers as he states in I John "He that hath the Son hath life, and he that hath not the Son God hath not life."

Literal observance of the command is one thing, but this is something vastly bigger and more vital. It is something that has passed out of it, men and women have become new people and do amazing things. Some have become martyrs, have been thrown to the lions, tied to the stake, but they may again and again in the place of their witness—"vita—life."

It has been said: "The Christian religion is something simple and sublime." It means one thing, one thing only—eternal life, amidst of time, by the strength under the eyes of the Eternal.

In the world today are Christians as splendid as Paul and his fellows, John, and scores known and unknown martyrs.

But what about us ordinary Christians? We cannot hide behind great ones. Christians, in the New Testament, were people who had been "made alive" who had passed through a radical death and rebirth and who constituted "a new nation." This is the only way the consent of all our facts voting for that which Jesus offered each one of us—life. For Him, more abundantly! Shall we reach out for it?

—Mrs. Major Lilian W.

GRANDMOTHERS ARE NEEDED!

BY LUCIA MALLORY

Issued By The National Kindergarten Association, New York

HOW do you like your little grandson?"

That question was directed to Flora Perry as I was having lunch with a group of my friends, several of whom are grandmothers.

"Ronnie is a fine baby," Flora answered.

"For a new grandmother you don't sound very enthusiastic!" exclaimed Amy Tilton. "When my daughter's little Sharon was born, I went around telling everybody about her charms."

"Grandmothers are notorious baby-spoilers," declared Marian Phelps teasingly. "Wasn't grandmother allowed to hold the baby?"

"Oh, yes, I held Ronnie for a moment, under his mother's watchful eyes, but I wasn't supposed to know how to do anything for him!" In Flora's voice there was a note of disappointment.

"That was exactly my experience when I visited my new grandchild," reported Melba Hollis. "There seems to be no place for a grandmother with regard to a young baby in modern life. I am trying to wait patiently until the baby is older, for I look back fondly to many happy hours spent with my grandmother when I was a child."

"So do I!" came a chorus of voices in reply, with comments such as "I never tired of hearing my grandmother's stories of pioneer days." "My grandmother taught me the names of all the flowers." "I wish I could feel as welcome in my children's homes as my grandmother felt in ours!"

Suddenly a gentle voice checked their clamour, and all eyes turned apologetically toward Mary Landon, whose mother lives permanently in

her home. "I think you are mistaken when you infer that young mothers feel grandmothers are no longer needed," Mary told them. "It is true that the constant association of mother and grandmother creates problems, but the solution lies in the co-operation of both."

Quietly the rest of us listened as Mary continued her explanation. "When a severe illness left my mother so frail that she could not continue to live alone and my husband and I decided to take her into our home, all of us knew that we were entering into a difficult situation. I think my mother understood that better than anyone else. Before she came to us she insisted that we outline some definite procedures for the benefit of our children. Leslie was then a tiny baby, and both Tommie and Eileen were under school age.

"Mother told me," Mary said, "that modern services and supplies for babies are adequate, so that a grandmother's physical help sometimes seems superfluous, but she believes there is a spiritual need that no one but a grandparent can fill, for grandchildren of all ages. Grandparents form a link in the chain of generations, and children, by listening to them, are helped to build fine characters for the future on the strong foundations of the past.

Young mothers often fail to share their children with grandparents for fear that the children's schedules for meals, sleep, and rest will be disrupted and bad habits will be established. A frank discussion of that problem will almost always secure the co-operation of any grandparent. No one who really

loves a child wants him to grow into a querulous, bad-tempered individual.

"Visiting grandmothers," Mary went on, "should first of all learn the regular procedures that have been followed in the home and should be willing to comply with present-day methods of baby care. It is equally important for young mothers to have a little faith in the grandmothers' ability—after all, they wouldn't be grandmothers if they had not first been mothers, and so did have some experience in child rearing.

"I'm sure the basis of living together in harmony," Mary concluded, "is for mother and grandmother to have faith in each other's ability to fill her separate and needed role in the children's lives. For my part, I think there should be a grandmother in every home!"

TIPS FOR TENDER PASTRY

WHO says you can't make pastry? When you follow directions and use a light touch, you can make flaky, tender pastry with the best of them! If you've had trouble with pie crusts, check the hints below. They may set you on the right track to pie crusts that melt in your mouth!

Tough pastry is the result of using too much flour, not enough shortening or over-mixing. Try using less flour in the dough and less when rolling out the crust. If that doesn't help, add an extra tablespoon shortening to your recipe. Handle dough lightly, don't knead it.

Dry, crumbly pastry that burns easily. Then you are adding too much shortening to your recipe and you may be rolling the crust too thin. Omit 1 tablespoon of shortening from your recipe, roll crust to 1/8 inch thickness.

Heavy pastry your problem? You may be adding too much liquid. Use only enough to bind the dough together, about 2 tablespoons to 1 cup of flour.

Solid, tough crust with a poor texture problem? Then you are handling it too much. Mix dough lightly, pat gently into roll lightly and fit crust in a pan so it doesn't stretch it to fit!

Blistered pastry your difficulty? It is probably fitted too tightly in the pie tin—every inch—with a fork, all around and across the bottom.

Sticky pastry, difficult to roll out? Grease the dough, using waxed paper or canvas cover on your board, a canvas cover on your rolling pin.

Soggy undercrust in two-crust fruit pie? The filling is probably too moist. Thicken the juice of canned fruits with 4 tablespoons or 2 tablespoons cornstarch or 2 1/2 spoons tapioca before filling pie. For fruit pies with flour, cornstarch or tapioca, use a paper funnel, paper straws or shape macaroni into the upper crust to keep the filling from bubbling over.

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The Privileged Task

Major (Dr.) Sidney Gauntlett, Chief Medical Officer at the Army's Hospital at Chikankata, Rhodesia, concludes his description of a typical day's work.

IN THE afternoon, there are two operating room cases to be dealt with—a man and a small girl. The man, admitted three days ago after accidentally shooting himself through the wrist with a shot gun, needs further exploration and cleansing of his wound. The X-ray picture shows several hundred pieces of lead shot embedded in his wrist and in his hand. The girl has a large white scar across the cornea of one eye, rendering it almost completely blind.

Both child and old man are apprehensive—the former because everything is so strange and frightening, and the latter because of the anaesthetic that is necessary, for it is commonly believed in Africa that when a person is anaesthetized, he dies, and on recovering comes to life again with a different spirit. Soon, each is back in bed, reassured that the experience they so much dreaded is not so terrible after all.

Trainee Nurses

There is just time now to give the scheduled nurses' lecture. These girls are in the second year of their three-year nursing course and have recently successfully passed the preliminary examination. The syllabus is basically the same as that for trainee nurses in European countries but with less detail, and emphasis on tropical diseases. This is the only training centre in Northern Rhodesia which has produced fully qualified female nurses. On completing the general nursing course they can stay on to study for a further year to gain the midwifery certificate.

This evening the weekly Bible class is held for our leprosy patients, twenty-six of whom live in three small villages on the other side of a small river that flows past the hospital. We make our way along a narrow path cut through grass eight feet high, cross the stream on slippery stones and greet the assembled

group of cheerful patients. Some are grossly disfigured by their disease and have lost most fingers and toes; others show no obvious signs of the malady. They live in small thatched houses that they have built themselves.

Everyone joins reverently in prayer. Shumba, a former Salvation Army officer who was the first of these patients to start treatment, reads from the Bible. We notice that those who can read follow the reading in their own Bibles, written in five different languages. At the conclusion of the short Bible talk, an invitation is given and two come

forward—a young girl and a man badly scarred by leprosy. Both pray for clean hearts and as one of their own number, recently enrolled as a Salvation Army soldier, speaks with them, we believe that God has already answered their prayers.

As we leave, the sun is setting, shedding an incomparable glory over the African scene, breathtaking and indescribable, and as the shadows lengthen, we once more check over our patients in the hospital. The mother of the child with meningitis has run away with him, believing that he was too sick. They may try some of their native medi-



cines as a last resort, but we feel depressed as we think of the inevitable result. After discussing where we shall put the next patient who has to be admitted—for the hospital is quite full—we make our separate ways home.

The happy greeting of one's children is a tonic, and a moment's reflection as to their future follows. Will they give themselves to serve these people when we are old and worn? Perhaps they will have the joy of harvesting some of the seed that we are trying to sow.

After supper, the European officers come together for our weekly prayer meeting. The leader reads, "This is My commandment, that ye love one another as I have loved you," and kneeling to pray we join in singing "Lord fill my craving heart . . . with a deep burning love for souls." These words take on a new significance and we pray, "Yes, Lord, help us to love these people, to understand them and so to win them for Christ."

Sensitive To The Need

As we rise from our knees refreshed in spirit, the telephone rings. A non-African farmer seventeen miles away is speaking. His wife has been sick for three days, but they thought she would get better so didn't call. Now they are worried, so could the doctor please come? The story sounds like those we heard this morning! It is eight o'clock and one wonders, "Why must they wait until so late, for the night is dark and uninviting, the roads are rough and there is the nice armchair and lots to do?" The lonely drive through the night affords an all-too-infrequent opportunity for meditation.

It is late before we retire to bed, and as we kneel to pray God's blessing on the day's work, we remember and pray for all who have come into our lives—the young American woman who through suffering has brought a new life into the world, the outpatients, the mother with the baby struggling for life, the old blind man and the frightened child, the lepers and the farmer. We pray: "Above all Lord, bless us and keep us sensitive to the need. Keep our vision clear and bright that through all the turmoil of work we may ever keep our eyes fixed upon Thee—and help us to love and to understand these people."

DO WE STILL NEED MISSIONARIES?

Startling Statistics on Latin American Conditions

- Two out of every three Bolivians have never touched money. Only one per cent of the population of Latin America is affluent, and sixty-five per cent live in what we would call extreme poverty.
- It is estimated that there are 17,000,000 school children of primary-school age in Latin America who are not in school. More than half the adults cannot read or write.
- Average life expectancy is between thirty-five and forty years (as compared with about seventy in North America). One who is living on less than half the daily required minimum of calories is especially prone to parasites, tuberculosis, and other diseases. More than half the population goes to bed hungry every night.
- Nearly eighty per cent of the births in El Salvador are outside wedlock. Jamaica and many other countries are not far behind.
- In Chile one per cent of the property owners possess forty-three per cent of the land in cultivation. In Bolivia, 6.3 per cent own 91.9 per cent. More than fifty per cent of Latin America wealth is in the hands of two per cent of its population.

PRAY ONE FOR ANOTHER

THERE is nothing that will make us love someone as much as praying for him. When we have learned to pray sincerely for a person we have fitted our soul to treat him in a Christlike manner. After all, did not Christ pray for His enemies? So if there is someone to whom you find it difficult to show a loving attitude, pray for him. Be as insistent and as earnest in praying for him as you would be in praying for yourself. You will find your heart strangely changed toward that person. It's impossible to really pray for someone without developing a great and generous attitude toward him.

There Can Be Only One God

A forthright and challenging address, delivered several years ago, by The Salvation Army's present international leader, General Frederick Coutts

BELIEF in God is the first article of any religious creed; it is the foundation of the Christian faith. Belief in a god of some sort or other is practically universal. Leaving out for a moment the God and Father of our Lord Jesus Christ, I would define a man's god as that to which he gives his highest devotion.

With one man it is his garden. Over that piece of ground he sweats and toils, week-day evenings and Sundays, unceasingly striving after that elusive quality of perfection in fruit and flower, never satisfied until those strips of grass which surround his beds are as smooth as a billiard table.

Some parents make a god of their child—especially if he be an only child. Their world revolves around their boy, and the bottom would fall out of their world if anything happened to him. We have seen that sore tragedy occur more than once.

Other men, other gods—which bring to mind the resigned comment of one wife about her husband: "You should see my old man with those football pools. They're a fair religion with him." Or again, how would you describe the attitude of the young man of whom it could be said: "He fair worships that girl?" Another god, or should it be goddess?

It is clear, then, that it is not only the man who regularly attends a place of worship who has

a god. Even the so-called atheist has his "god." His faith is that there is no faith. His belief is that there is no Supreme Being in whom to believe. That is the barren stone he calls bread, and on which he tries to feed. In this matter I would not question his sincerity; I only doubt his intelligence. A belief widely shared by black and white, by illiterates and scholars, by dreamers and men of action, cannot be dismissed as a delusion. It can't be "only our Jack" who is in step!

Modern Science

Let me then affirm that there is a God, and that there can be only one God. Modern science speaks as authoritatively as the Church on this point. While some individual scientists may be unbelievers, the scientist who repeats the Christian creed—and there are many such today, far more than a cursory reading of the daily press would suggest, for there it is unbelief which makes the headlines—says with a new intensity born of his professional researches: "I believe in one God."

For example, when Newton showed that the law which describes the motion of the planets through hundreds of millions of miles of space about the sun was the same as that which governed the fall of an apple to the ground, he demonstrated that the same natural law operated everywhere, near and far, on this

globe as well as to the farthestmost limits of space, and therefore that the control of the same Infinite Mind was everywhere present.

In a matter like this, I prefer to quote authorities who have no distinctively religious axe to grind because of the prevalent, but mistaken, idea that science and religion are in conflict, and that therefore any man who wishes to be perfectly open-eyed and honest cannot be a believer. Here I can only say in brief that this so-called "quarrel" is of very recent date, indeed a mere storm in a teacup, compared with the centuries of mutual understanding and agreement which have prevailed between these two aspects of human life.

If I quote Newton again, it is only because the man whose laws of motion are the basis of modern dynamics could say: "This most beautiful system of sun, planets and comets could only proceed from the counsel and domination of an intelligent and personal Being." His is but one in a long list of names—reaching down to our present day and including (to mention but a few) such world figures as Jeans, Eddington and Whitehead—of men who had the keenest of minds and yet were the most devout of believers.

But belief in God is not an affair of the mind only. It is not enough for me to assent to the existence of God as I assent to 1066—Battle

of Hastings, or 1939—outbreak of World War II.

For the Christian, belief belongs to the same class of sentiment as that, say, of the Frenchman who avows: "I believe in de Gaulle" or the Marxist who declares "I believe in Lenin"; or, more as I might say: "I believe in my wife." That means I feel I can count on her if I were in trouble. If I were in a "jam," she would all she could to help me out. If I were down, she would be by my side and try to set me on my feet again. That is to say, I swear by her loyalty.

Beyond Argument

That is how I believe. Belief in God means to trust—*and here we pass beyond the realm of mere argument*. the highest reaches of emotion and that prose be cast a poetry, so here argument is superseded by the appeal, for instance, of Mendelssohn's "Oh, rest us, Lord!" Hearing that aria in the heart with reasons for which outwing the powers of reasoning. Not only is one's judgment carried, but in one's bones grows the irresistible conviction that at last is the truth.

That is how I believe. Who made Himself known to the God of Abraham, Isaac, Jacob, and finally revealed Himself fully to men in Jesus.

worldliness failed to follow Christ.

Yet now, more than ever before, Christendom was in danger, confronted by forces more barbaric than those of the pagan emperors—forces which sought to destroy belief in God, to bury the truth, wrung out of sacrifice and enlightenment, in the darkness of the abyss. How under heaven could we meet this challenge unless we stood firm, sustained by our own faith, twice-armed by our own integrity?

Deadly Struggle

Today a global struggle was being waged for the minds, hearts and souls of millions of young people, a deadly struggle between the forces of evil and the forces of good. The enemy, by every trick of propaganda, subversion and deceit, was bent on annihilating forever in the rising generation and in generations to come the very concept of man's relationship with his divine source.

Like it or not, America had become the leader of the world, the champion of freedom and of right. Could we win through if we not only failed to show the way by our example but stood, instead, convicted as mere self-seekers, oblivious to the stern necessity of self-discipline, exhibiting our vaunted Christianity as a mockery and a sham?

"QUO VADIS?"

(Continued from frontispiece)

A shiver passed over me as I sat in this shrine made hallowed by the apostle Peter. I thought of that great saint's martyrdom, and of the dark alcoves of the catacombs where lay the bones of the early Christians who, scorning the ways of ease, had dedicated themselves to their ideal. And I longed with all my soul that we might recover something of that shining faith, constant in life, steadfast in death.

Spiritual Revival

Then indeed would mankind, lost in the modern labyrinth, find itself in a spiritual revival, a surging wave of goodwill which would sweep across the world, wiping out malice and manufactured hatreds, reaching beyond despotic rulers and reuniting the masses of the people—making that hope forever cherished, the brotherhood of man, a firm reality at last.

This was the gleam upon the dark horizon. Yet such a change in the heart of the world could begin only in the heart of the individual, could succeed only if we would—every one of us—put in practice the

fundamental precepts of the great moral laws, fill our churches to overflowing, unite our voices in common prayer, mobilize our spiritual resources and loose a fervent new crusade by word and deed to all the corners of the earth. Could we but give effect to the Sermon on the Mount, all the difficulties, apparently insuperable, which confront us would melt like mist before the rising sun.

Was such an idea naive and unpractical in our modern age? No! To follow this sublime teaching was the supreme goal of our existence. How better could we fulfill the destiny for which we were created than by practicing these eternal precepts, by casting out hatred, pride and greed, by fostering justice, kindness and charity?

Essence of Religion

No matter the creed into which we had been born, this was the essence of true religion. And now religion should be the main concern of our lives, not hidden apologetically in the background as if it were something obsolete, no longer

credited by advanced and intelligent people. Religion was a remedy for that sense of meaning which haunts so many of us, a way of life that, apart from spiritual rewards, worked in human relationships and immense dividends in health and peace of mind.

Inner Voice

Should we not pause, then, amid the rush and racket of daily lives and listen to the voice which forever whispers in our ear those two momentous "Quo vadis?" Then perhaps we would open to the need of things that are everlasting. We would heed where we are going and make our destination the destination of all humanity—secure.

As I came slowly out of the church the setting sun cast its golden glow upon the rooftops, the domes and pinnacles of the city. And in that glow my spirit was uplifted. Despite the cruelties which inflict upon one another, despite the blindness and indifference, the threats of war and the desolations and dispersings which afflictions, I felt there still was hope for the people of the earth. I felt that we should travel still if only we would take it.

EARLSCOURT'S NEW CITADEL

Joyful meetings led by Territorial Commander

IT was in the twenties that Earlscourt (Toronto) Corps emerged from a small suburban centre into a first-class citadel corps, possessing a fine band and songster brigade, and all the other sections that constitute a live corps. At first an outpost of the Dovercourt Corps, it filled a need in the fast-growing community of working-class people who had settled in what was then a remote suburb of Toronto, and rapidly developed into the centre we have described.

When the citadel was opened in 1921, on Dufferin Street, it seemed to focus all the enthusiasm latent in the corps. The songster brigade, under its leader, Alec Gordon, became one of the largest and most efficient in Canada. Albert Boys did valiant service with the songster brigade after Alec Gordon gave it up. The band, under such bandmasters as Tom Robertson, Norman Audoire, Alan Austin and Jack Robbins, rapidly advanced from a loosely-knit group to an excellent band. It has held its place among the top rate aggregations in the territory ever since.

Some Dovercourt soldiers, who lived in the district, began the work in 1910 that induced the Territorial Commander of that day to open an outpost, and the first officers were Captain and Mrs. Rushton. Among the stalwart sergeant-majors were George Sibbick, John Williams, A. Farwell and (at present) Alfred Majury.

Corner-stone Laying

But it was Brigadier Percy Parsons (who is now retired in Australia) who devoted all his energies to create interest in and to raise funds for a large brick citadel. The corner-stone laying took place in 1920 and the fine citadel rose in quick time—a proud landmark at what was fast becoming an important cross-roads of Toronto—Dufferin and St. Clair. (The old frame building was moved to Mt. Dennis, and became the first hall of that corps!)

Then, as sometimes happens after a great achievement, Brigadier Parsons received farewell orders, and Captain Ernest Green [now Lt.-Colonel (R)] took command! With his bright personality and capacity for hard work, the Captain made Earlscourt synonymous with fervent evangelism and soul-saving. Many will recall the overflow meetings held, because of the crowded hall. Others will remember the "Red-hot Brigade" of soldiers, whose enthusiasm spread out from Earlscourt to infuse many other corps in the territory. Other officers succeeded the Captain, through the years, and eventually it was seen that the citadel was inadequate to accommodate the corps' various activities.

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Major Robert Marks, now in charge of Hamilton Citadel, took an active interest in the drive for a new hall, and Brigadier Herbert Honeychurch saw the plan to its triumphant conclusion. Built on the same site, but occupying more ground (a house on the corner being bought and demolished) the citadel is the last work in architectural perfection, both for appearance and facilities.

December 21st was a cold, snowy Saturday, when an interested crowd of Salvationists and friends gathered to witness the opening of the fine new citadel, built near the intersection of Dufferin and St. Clair. The Territorial Commander, who has turned the key in innumerable new buildings since taking charge of the territory, was on hand, with Mrs. Booth, and the comrades expressed their pleasure at their presence.

PARTICIPANTS in opening ceremonies for citadel of Earlscourt are (left to right) Lt.-Colonel Neil Warrander, Mr. W. Molanuk, Alderman Mrs. W. Robinson and Commissioner W. W. Booth.



The Territorial Commander, Lt.-Colonel Neil Warrander, led the opening song, and the Field Secretary, Colonel Cornelius Knappa, prayed that God would set His seal of approval on the project. The architect, Brigadier Eric W. Haldenby, F.R.A.I.C., handed the key to the Commissioner, who opened the door and invited all present to take part in a service indoors.

After a song of dedication, Brigadier Cyril Everitt offered prayer. Mrs. Booth read appropriate Bible verses, and the Property Secretary, Lt.-Colonel Carl Hiltz, reviewed the

development of the project, commending all who had helped to carry it to a successful conclusion.

Earlscourt Band (Bandmaster B. Ringe) and Songster Brigade (Leader W. Marshall) were on hand in goodly numbers and brightened the proceedings with their music and song. Greetings were brought by Alderman Mrs. M. Robinson and Rev. A. Macpherson, and the Commanding Officer, Brigadier Herbert Honeychurch, led another song.

After the Commissioner's Bible message, in which he stressed the necessity for the soldiers re-dedicating themselves in making the new citadel a centre of soul-saving, the Staff Secretary, Lt.-Colonel Alfred Dixon, prayed the dedicatory prayer, and Brigadier Meekings pronounced the benediction. Those present went on a tour of inspection, and were delighted with the appearance, up-to-date facilities and spaciousness of the new citadel.

Sunday Morning

A near capacity crowd assembled on Sunday morning for the holiness meeting, led by the Territorial Commander. A feature of the service was the dedication of two children: Kimberley Anne Dean, daughter of Deputy Bandmaster and Mrs. Arthur Dean, and Douglas Court Jr., son of Bandmaster and Mrs. Douglas Court. Mrs. Booth conducted the dedication exercises.

Contributing to the spirit of the meeting, the band played "Peace of Heart" and the songster brigade sang an appropriate number, "Open

(Continued on page 13)

AN IDEAL CENTRE OF EVANGELISM—A description of Earlscourt's new Citadel

THE MAIN auditorium is a dream of acoustical efficiency and beauty, with its full length windows (on the west side), its red-carpeted aisles, its huge laminated beams (instead of a drop ceiling) and its well-built oak benches. Twenty-four lights, suspended from the lofty rafters, illuminate the hall, and modern, "column" loud-speakers easily convey the speaker's voice to every part of the hall.

Downstairs is a young people's hall that can accommodate 250 children, and a platform almost as large as that of the senior hall. The only part of the old building retained is the rostrum, which is in use in the youth hall.

The kitchen is beautiful. Painted in dazzling white, it has two electric stoves, a "frig," cupboards galore and—of modern introduction—a triple stainless sink in the middle of the room, while serving hatches open on to the youth hall. The primary room is an attractive roomy place, equipped with blackboards, and with brightly-painted walls.

Apart from officer's, band and songster, singing company and youth band rooms, there is a census board office, and other spacious rooms. A new feature is a row of full-length cupboards, one for each department of the corps.

One enters from the street into a large lobby, with glass walls, then up a few steps into the main auditorium, where large coat racks take care of the worshipper's hats and overcoats. To top all is the text, in large metal letters, on the oak paneling at the back of the platform: "WITH THE LORD THERE IS MERCY, AND WITH HIM IS PLENTIOUS REDEMPTION" (Psalm 130:7)—a sure sign of the spiritual purpose of the corps.

SCENE OUTSIDE the new citadel during the key-turning ceremony. The Commissioner officiated and invited all present to enter the hall.



THE TERRITORIAL COMMANDER addresses the crowd of Salvationists and friends who gathered at Earlscourt for the opening and dedication of the new building.





FINISHING THE COURSE

OFFICERS, local officers and soldiers in every part of the Army world are quick to realize the help received through corps cadetship. To have completed both lower and upper grades of the corps cadet course, is to have reached a highly commendable standard in Biblical, doctrinal and practical knowledge. Seen here are four young Salvationists from British Columbia who have completed the six-year course. They are, left to right, Lois Magar, Maureen Larsen, Gail Gammon and Elke Bartel. Presenting the certificates and graduate pins is Mrs. Lt.-Colonel Leslie Pindred, wife of the Divisional Commander. The ceremony took place during a recent corps cadet rally in Vancouver.

THE HAND OF GOD

Knowing that you are led by God is a thrilling experience

By ARTHUR RIMAN, Hamilton, Ont.

AREN'T you grateful to be alive today? I am, because this is a very great age in which to live.

When I was a young Salvationist, I often wished I had been born earlier—to have lived when the Founder was alive. Later, leaders of meetings would give us young folk the impression that we were born at an unfortunate time, "having never witnessed a real revival," as they had done; that we were born a trifle too late to fully appreciate the days of Spurgeon, Moody, William and Catherine Booth.

In addition, after listening to other speakers who expounded on the second coming of Jesus Christ, I wondered if my generation would be allowed to live out their lives as preceding generations had done. That was in the thirties. What has happened since in the world is common knowledge.

Pace of Life

Long before World War I the industrial revolution was in full swing. Your parents have witnessed, in their span of life, the development of our economic system, many marvels of invention and discovery, and now, the beginnings of the space-age. The pace of life has picked up enormously—from times when the electric light was a novelty, to days of man's orbiting in space.

Incidentally, what do you think is the most important and significant happening of our time? Whatever your answer, we could point to the re-establishment of Israel as a nation after nearly 2,000 years of dispersion and persecution. In the East today, the desert is blooming as the ancient prophet said it would. This is a miracle because God's hand is in it.

As to the matter of religious revivals, we cannot rule out as insignificant the Billy Graham crusades. With the aids of radio, television, fast modes of world travel and modern press methods, Dr. Graham has influenced millions for God. Of course, we do not underestimate the power of prayer and the hand of God in all that has happened.

The hand of God, placed upon the shoulder of Billy Graham, and the power of prayer, has figured prominently in his life. Dr. Graham once told his mother, just after his conversion, when she wished for her son to take a more active interest in religion: "I'm going to have to watch out for you; your prayers are always answered." There are, in fact, similarities in the lives of Graham and the Army's Founder, William Booth. In one respect, at least, their experience is similar.

When Graham was twenty, he was a student at the Florida Bible Institute. Here he fell in love, or thought he did, with a young woman to whom he eventually proposed marriage. She turned him down. Graham was stunned. He wrote to a friend, Wendall Phillips: "All the stars have fallen out of my sky."

The Same Resolve

Afterwards, when he realized that personal affairs had overshadowed his zeal for God—he was out walking at the moment of realization—he exclaimed: "What a fool I have been! I have pledged my life to Christ, and here I am about to walk out on Him because some girl doesn't love me. The Lord is all that matters."

He hurried back to the Institute and again wrote his friend: "I have settled it once and for all with the Lord. No girl, or friends, or any-

thing shall ever come first in my life. I have resolved that the Lord Jesus Christ shall have all of me."

Did not William Booth credit his success in God's work to the same resolve in his own life? God certainly had all there was of William Booth.

Try as I may, in this period of the world's history, I can think of nothing more thrilling or enduring than the realization that the hand of God is on you and me. I wouldn't be thinking such thoughts, and neither would you, if it wasn't so. It is all part of God's magnificent plan for the human race; and we may each play a part in it.

We must not disappoint Him, ourselves, or the world at large. God wants all there is of us. What visions and possibilities are thus born as we surrender today, and every day, to His will!

THE PRISONER AND THE BOOK

A EUROPEAN who had been seized and imprisoned by an Abyssinian king was allowed to go at large, but a heavy iron fetter on each ankle kept him from making his escape. A European trave saw and pitied him, but dared not openly help him, as he was watched by the king's officers. He was, however, allowed to give the captive book. The poor prisoner was appointed. He did not want to go and would have been much more pleased with a gift of food or clothing. The book was laid aside and forgotten.

Three years afterwards, in an moment, he examined the book. There was something hard in back of it. He pulled it out, and, hold, it was a file! It was the file of all others he needed. He made his way to the woods, filed off his fetters, and in a few days had reached the coast and was safe from pursuit. He could not forgive himself for having endured those three years of slavery. If he had only looked at the book before, he might have been free. So men neglect the Bibles which would set them free from slavery of sin.

SURPRISES OF GRACE

THE Father never fails to comfort our hearts with sweet surprises of His grace. He hides them through all our fleeting years, and every day we are finding them: friends old and new, home joys, new aspirations, new tasks, new knowledge, new understandings of the heart of Christ, new experiences with Him. Often they fall into our laps without our least expecting them.

This is God's antidote for weariness and dullness. We greet each day with expectancy. We grow gracefully, eagerly waiting to know what is that grandest gift of eternal life.—Costen J. Harrell

TALKS TO YOUTH

By Mrs. Lt.-Colonel H. Beckett

NO. 1—FAILURE

FANNIE JOLLIFFE was born one hundred years ago. She was one of the early day officers who blazed the trail for valiant service in the Army. Later she married Commissioner Jolliffe, and finished her life as a frail invalid. She wrote:

"And what if strength should fail . . . ?" (Song 574) What anything should fail—our hopes, our plans? Is failure the end? No, I believe, never the end unless we will it to be so."

An effort has failed. Its failure can lead to stronger, more determined efforts. Our strength, our plans, have failed. The failure must lead to an adjustment in life to other things within our strength. For example, if physical strength goes, then the brain must wake up greater mental efforts.

What would be your reaction if you had failed to be accepted for some special work, perhaps officership? I knew a girl who applied thirteen times to be a Salvation Army missionary in China. Twelve times she was turned down. She had to wear thick glasses, and one hand was slightly crippled. But she had a burning desire for China, and her thirteenth application was "lucky." Her name was Agnes Cunningham, and she was a friend of the Chinese all the rest of her life, whether in China or in Limehouse. At one time in Ting-chou, several military officers were converted and she had a whole battalion of soldiers marching to choruses such as "Follow, follow, I will follow Jesus." She will meet Chinese in Heaven who will assure her they are glad she did not accept the first twelve failures as final.

A great many of our decisions come to us by what I call "elimination." We are not convinced which is the right road; but we see that there are wrong roads, or roads that are closed to us, so we cut them out. Eventually we find there is only one road left, and it dawns on us that it MUST be the right one. No voice has called us; perhaps the light has shone; but it is the road that has remained to us, so it must be our road.

Everyone is not a specialist. If it were so, the specialists would have to work on each other. There are "ordinary" people in the world, and many of us feel that we help to make up that number. So people have "shop-windows," certificates, or "pieces of paper" to show their special accomplishments. We may have none. We may even have tried to attain one, and failed. Must we be classed "failure" for the rest of our days? Is it the end? Read the rest of the verse:

Or what if dark and lonely days draw forth the cry of need? . . . Thou wilt teach my yearning heart . . .

That is the answer. If we make sure, perhaps by eliminating what the will of God is for us, then, to turn failure into success, we desperately need is a YEARNING HEART and a TEACHING SPIRIT.

A BOOK IN A LANGUAGE THAT CHILDREN CAN UNDERSTAND

ONE of the best versions of the Bible ever printed for children—both in context and beauty of production is THE BIBLE STORY BOOK. Profusely illustrated with original coloured or black and white pictures, this book of 671 pages is printed in type clear and large enough for a child to read with ease.

Bethann Van Ness set out to write a history of the Bible that would be in language that boys and girls could understand, so that the Bible would not be merely a Sunday book but interesting enough for everyday reading. This she has accomplished with

credit to her and the publishers, for the coated paper and the well-printed coloured plates make it a joy to handle and read.

No attempt is made to water down the Scriptural truth or explain away the miracles, and the most devout parent can safely leave this colourful volume with his children, knowing they will learn nothing but veneration for God's Word from it.

It is published by the Broadmann Press, Nashville, Tenn., for \$4.95 and can be obtained from the Trade Dept. 259 Victoria St., Toronto, with the difference in Canadian funds added.

Was This Fair Comment? Asks a Deputy Bandmaster

WHEN, for the first time in my life, I recently conducted a full day's meetings at another corps, the corps officer there introduced me in a manner which, if not shocking (in the arresting sense of that term), was certainly thought-provoking. He remarked that it was not often a deputy bandmaster was a preacher: "Usually they are too busy with music or with becoming good players, and rightly so (his emphasis, not mine!), to be preachers of the gospel."

I was too intent on my responsibility toward the holiness meeting to quibble with his choice of words. In any case what I could have replied would keep. But my immediate inner reaction was to ask, how mixed can one's priorities become? How far off-beam can others get in their assessment of a bandsman's role? Was this commanding officer's view fair comment on our banding image, I pondered?

Before I am a deputy bandmaster and leader of men I am a bandsman, and one of the men. Before I am a bandsman I am a soldier; and before that a disciple—though assuredly a backward one—of One who said to others, "Follow Me," and whose Spirit says much the same to me. Nowhere among my several commissions is there a mandate to operate exclusively in a territory bounded by attainments musical, or an "excused-duty" chit to free me of all other spiritual demands. Nor do I find therein any grounds for misconstruing 1 Corinthians 12 to fit a chosen pastime. In addition to and not in substitution of my primary acceptance of the Army's articles, I have assumed extra commitments in a specialist field for which measures of God's favour, all extra and undeserved, have fitted me.

Steward of a fifth talent, I have no more justification for burying four than had the one-talent man to withhold his one from use in his master's business.

Minimum Requirements

Let none plead the intricacies and high standards of modern music as cause for syncopating the emphasis of our music-making. Let no bandsman delude himself that the technicalities of his additional duties crowd out his former responsibilities. Whether we play festival series or hymn tunes, the notes we use are taken from the same simple scales and the minimum requirements normally demanded of a bandsman are simple.

If you doubt this, reflect on how much of your rehearsal time has to be changed to practice time because players enter too soon or not at all, because minims lose a quarter of their value, tone is blown out of existence and generally nonsense is made of claims to musicianship. Tell me how much of your "high technical requirements" time is taken with being taught to play pieces, instead of how to play, and play together.

In short, it is the time wasted on low-productivity banding, not the legitimate exercise of our extra calling, that crowds out our other responsibilities—that, and the attitude of mind which allows us to bring to God's business an inefficiency which we would despise in any other.

Our banding is functional, not favoured, an open fellowship, not a closed shop, and it is not so difficult a function. Lest you should get a wrong impression, let me tell you that my appetite for the joys that only bandsmen know is no less now than at any time during the thirty-five years since I began to annoy the neighbours.

BUT—playing is not our only job. "Speak, sing or pray" was on the list before "play" and, gentlemen, it is still on the list.—The Musician

TRIBUTE TO A BANDMASTER

BY MAJOR ROBERT McNALLY

A few weeks ago, at an informal dinner meeting, members of the New York Staff Band, together with their wives, said farewell to the Bandmaster, Brigadier Richard E. Holt, and Mrs. Holt. On that occasion the tribute hereunder was paid the farewelling leader by the band's euphonium soloist.

IN looking back over your years as our leader, Bandmaster Holt, we wish to pay tribute to you, for you have opened our eyes to many things.

You have opened our eyes to banding with incentive. Apart from the incentive of a spiritual ministry, you have always held before us the highest standards of musicianship. You recognized the band's potential and accordingly demanded the best in performance, deportment and appearance. Thus, the band has reached in the past few years what many feel to have been the peak. The repertoire has been extended to include both Salvation Army classics and secular classics until often on the same programme will be Bach and Eric Ball, Greig and Dean Goffin, or Tchaikovsky and Steadman-Allen.

You have made it an organization in which a man can serve with that special sense of pride which comes from doing worthwhile things in a competent way.

Thank you for helping us to see the importance of banding with incentive.

Leader With Imagination

Also, you have opened our eyes to banding with inventiveness. You have proved to be a leader with imagination. An imagination which foresaw the standardization of instruments and provision for proper uniforms. An imagination which saw the value in recordings and pioneered in this field until many other Salvation Army bands are following suit. An imagination which envisioned a tour of the British Isles and dared to brave the bastions of Salvation Army banding. An imagination which saw the lack of a special set of music to meet the needs of small bands, thus proving the benefit of the resources of the Music Department to the entire banding world. An imagination which saw in Star Lake the finest place for training and inspiring budding young musicians.

But you did more than imagine these things. You made these dreams and visions and ideas a reality. We thank you for showing us banding with inventiveness.

You opened our eyes to banding with insight. You have always been astute enough to refrain from wholesale preachers and wise enough to bring up important matters in personal conversations. Many of us have been helped by the counsel and concern offered by you at the right time and in the right manner.

We have seen your concern for the bandsmen as individuals not only in privacy but also on occasion

in public. More than once we have watched you kneel beside one of us at an altar showing as much concern over difficulties in our lives as you would over difficulties in our playing. We thank you for showing us banding with insight.

Incentive, inventiveness, insight—these are but a few of the qualities which have gone into the making of a successful bandmastership. But one more contributing factor must be named. That's the lovely lady whom we have so often jokingly referred to as the brains behind the Music Department, but whom we all know to be a person of quiet graciousness and patience and warmth. We appreciate the often behind-the-scenes but invaluable help you have been, Ruby (Mrs. Holt).

I could go on at great length congratulating you, patting you on the back, tossing bouquets. But mere words are such transitory things. There is a better, more enduring way to show you our gratitude and that is by continuing to keep in mind and to put into practice the things you have shown us.

So every time we play a composition particularly well, every time we use music to bring people closer to God, every time we are able to inspire some young musician, every time we show evidence of the highest banding standards—you will know that that is our way of telling you over and over again, "Thank you, bandmaster!"

—The War Cry, New York

SONGS AND THEIR WRITERS

"O LORD OF HEAVEN AND EARTH AND SEA"

Compiled by Adjutant F. Barker
No. 958 in The Salvation Army Song Book

By Bishop Christopher Wordsworth

BORN October 30, 1807, at Lambeth, England. Educated at Winchester, and Trinity College, Cambridge, where his career was most brilliant, Wordsworth wrote many hymns.

He was made Bishop of Lincoln; this position he occupied for fifteen years, resigning a few months before his death, which took place, March 21, 1885, at the age of seventy-eight.

Wordsworth is described as a fine scholar, a great and good man, who won golden opinions as a head master, a parish priest, a canon of Westminster, and as Bishop of Lincoln.

Like the Wesleys, the Bishop looked upon hymns as a valuable means of making people remember Church teaching, holding it to be "the first duty of a hymn-writer to teach sound doctrine."

Like the Greek hymn writers, he interpreted the Bible, mystically, and thought that the materials for hymns should be found in the Bible, and in the old Christian writings.

Festive Programme Presented in Bermuda

A FIRST for Bermuda—a "festival of carols" was held recently in the Hamilton Citadel. The Divisional Commander, Brigadier Charles Sam, brought Christmas greetings, and presided.

The spirit of Christmas prevailed throughout. There was even a visit from that grand old gentleman of the North Pole! Perhaps the only thing lacking in Bermuda was ice and snow which, while not present in the seventy-degree temperature, was not lamented too much.

The programme was centred upon three phases of the Christmas theme. First, the "Origin of Christmas" was highlighted as the Christmas story was portrayed. Somerset Corps presented a picture of the familiar manger scene, and the young people from this corps sang "Away in a Manger."

The "wise men" came from the western part of the island—three young men from White Hill Corps. Dressed appropriately, they proceeded down the aisle bearing representations of the traditional gifts borne by the Wise Men of old, as they sang "We Three Kings."

Tree Decorated

The second aspect of Christmas was "The Tradition of Christmas." As young people from Newlands Corps sang two carols, "O Christmas Tree" and "Deck the Halls," others decorated the Christmas tree.

Another tradition particularly familiar to Salvationists is the ancient custom of carolling. St. George Corps Band, dressed in high top hats, wrapped warmly and aided by light from coal-oil lamps, represented a typical corps band at serenading time as they played "Oh Come Emmanuel," "Child of Mary" and "The Holly and the Ivy."

Cedar Hill's Singing Company sang contemporary songs of Christmas, "Dear Little Stranger" and "Why? Because."

As the congregation sang "Jingle Bells," Santa Claus made a short but pleasing visit.

The third and final aspect of Yuletide, "The Meaning of Christmas," brought the gathering to an appropriate conclusion. The message was proclaimed in word and song. Young people from Hamilton Corps sang "I Heard the Bells" and "See Amid the Winter Snow," concluding with the beautiful hymn of Bernard of Clairvaux, "Jesus, the very thought of Thee."

Gloria Jean Harris and Gerald Dill then read the familiar account of the birth of Christ from the Gospel record. The closing congregational carol to an enjoyable service was the favourite, "O Come all Ye Faithful."

The carol service was directed by Captain Bruce Robertson, of Hamilton Citadel. A band ensemble, under the leadership of Bandmaster B. Doars, also made choice contributions to this worthwhile programme. Songster Leader D. Knight gave an excellent service at the organ, and Sister Gloria Bell was the narrator for the evening.—E.A.P.

THE FORT ERIE, ONT., Citadel Band which recently participated in the 10th anniversary celebrations of the corps. The band presented a programme of praise before a capacity audience. The Corps Officers are Aux.-Captain and Mrs. Rhys L. Fowler (seated in front).





AT FORT FRANCES, ONT., a set of forty-five nickel-plated bells was presented to the Commanding Officer, Lieutenant Anne Jackson, by Mr. George Miner, who for thirty-six years has used the bells in his role of Santa Claus throughout Manitoba and Ontario. Members of the local C.G.I.T. group and the Sister Superior of the Leverendrye Hospital, as well as the assistant officer, Lieutenant Glenda French, look on.

Official Gazette

APPOINTMENTS

Mrs. Brigadier Allan McInnes, "The Homestead," Toronto
Major Alice Ebsary, Windsor Grace Hospital (Medical Records Department) pro tem
Captain Harold Thornhill, Winnipeg Grace Hospital (Assistant Administrator)

ADMITTED TO THE LONG SERVICE ORDER

Brigadier Edgar Halsey

W. Wycliffe Booth

Territorial Commander

Coming Events

Commissioner and Mrs. W. Booth

Toronto: Wed Jan 22 (Day with the Word of God)
Hillhurst, Calgary: Sat-Sun Jan 25-26 (Opening new hall)
Alberta Division: Mon-Thurs Jan 27-30 (Officers' Renewal)
Bermuda: Sat-Sun Feb 1-2 (Youth Councils)
Toronto: Fri Feb 7 (United Holiness Meeting—Retirement of Colonel H. Janes)

Colonel and Mrs. H. G. Wallace

Toronto Training College: Sun Jan 19 (Spiritual Day)
Toronto: Wed Jan 22 (Day with the Word of God)
Training College: Sat Jan 25
Toronto Eventide Home: Sun Jan 26 (a.m.)
Trenton: Thurs Jan 30 (Regional Holiness Meeting)

Commissioner and Mrs. Wm. Dray (R)

Woodstock: Sat-Sun Jan 18-19

Mrs. Colonel C. Knaap

Woodstock: Mon Jan 27

Lt.-Colonel and Mrs. A. Dixon: Sydney, Sun Jan 26

Colonel G. Higgins: St. John's Duckworth Street, Sun Jan 19; St. John's Citadel, Thurs Jan 23; Labrador City, Fri Jan 24; Happy Valley, Sat-Sun Jan 25-26; St. John's Temple, Thurs Jan 30

Colonel W. Rich: Port Hope, Thurs Feb 13 (Regional Holiness Meeting)

Lt.-Colonel A. Brown: Winnipeg, Sun-Man Feb 9-10; Danforth, Sat-Man Feb 15-17

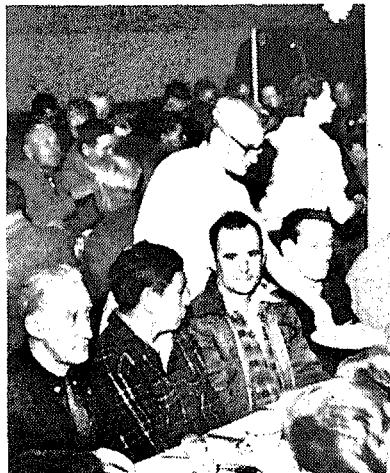
Lt.-Colonel E. Burnell: Galt, Sat Jan 18

Lt.-Colonel F. Moulton: Trenton, Sat-Sun Jan 25-26

Lt.-Colonel J. Nelson: St. Catharines, Sat-Sun Feb 8-9

Lt.-Colonel L. Pindred: Kamloops, Sun Jan 19; Vancouver Temple, Tues Jan 21; Grandview, Wed Jan 22; Marpole, Sun Jan 26; New Westminster, Sun Feb 2; Vancouver Temple, Wed Feb 5; Victoria Harbour Light, Sun Feb 9; Victoria Citadel, Mon Feb 10; Port Mann, Thurs Feb 13; Port Mann and Whalley, Sun Feb 16

(Continued in column 4)



A CHRISTMAS DINNER was served to more than 400 men in Winnipeg. The officers and staff of the men's social service centre were responsible for the arrangements. (see report above.)



THOUGH CONFINED to a nursing home, Mrs. Wheeler, of Orillia, Ont., is still an active league of mercy member. Mrs. Brigadier Douglas Sharp is presenting her with her twenty-five-year pin, while the Divisional Commander and another leaguer stand by.



RETIRED BANDSMAN and Mrs. Jack Martin, of Dovercourt Citadel, who celebrated their golden wedding anniversary recently. Among the messages of congratulation received was one from the Queen and another from the Prime Minister. The Martins have been faithful soldiers at Dovercourt since 1912. Jack was a loyal bandsman for thirty years.

OVER 400 MEN SERVED

THE Winnipeg Men's Social Service Centre provided a turkey dinner for 450 men. It was organized by Brigadier John Matthews, Major Sigvard Hagglund and the staff of the centre.

During the meal music was provided by Bandsman Herbert Besson, his son and daughter, and Songster Lorelei Black. Mr. J. B. Carroll, the Provincial Minister of Welfare, represented the Province of Manitoba and Alderman William McGrava represented the city. The Divisional Commander, Lt.-Colonel Arthur Moulton, gave a brief spiritual message.

Mr. A. H. Fisher, Chairman of the Advisory Board Social Service Committee, conveyed thanks to all who had participated and Dr. William Pickering, Professor of Theology at St. John's College, pronounced the benediction.

As each man left the building he received a gift of fresh fruit and a Bible portion.

RECORD CHRISTMAS SALE
WITH Christmas past we can reflect on the effectiveness of the efforts put forth. Those took special responsibility ining the Christmas War Cry. Be interested to know the circulation of that issue was 781. All who helped obtain figure can justifiably give selves a pat on the back.

Here are the totals of this number sold in each division territory.

| | |
|----------------------------|-------|
| Metro-Toronto | ..... |
| British Columbia South | ..... |
| Southern Ontario | ..... |
| Western Ontario | ..... |
| Quebec and Eastern Ontario | ..... |
| Northern Ontario | ..... |
| Nova Scotia | ..... |
| Mid-Ontario | ..... |
| New Brunswick and P.E.I. | ..... |
| Manitoba | ..... |
| Alberta | ..... |
| Saskatchewan | ..... |
| Newfoundland | ..... |
| British Columbia North | ..... |
| Bermuda | ..... |

The cadets from the training college were responsible for the 5,000 copies and other copies distributed by the various divisions of the Army.

Now, back to our goal of weekly. A few more increases, say, 100 corps, will put us the top."

(Continued from column

Lt.-Colonel W. Ross: Argyle, Hamilton Jan 19; Hamilton, Sat Jan 25 (Region Holiness Meeting); Brantford, Sun Jan 26

ford, Sat-Sun Feb. 8-9; Dunsmuir, Sat 16

Lt.-Colonel A. Simester: Port Hope, Sat 19; Belleville, Sun Jan 26; Trenton Jan 30 (Regional Holiness Meeting)

ITEMS AT "THE TRADE"

NEW UNIFORM for NEW YEAR

As Easter comes early in 1964 we suggest you order your uniform NOW. No you have planned on a new uniform in the New Year without realizing how time goes by. Do not be disappointed. ORDER AT ONCE.

SAMPLES AND MEASUREMENT CHARTS ON REQUEST

| Ladies | SPEAKERS | DRE |
|-------------------------------|----------|--------|
| #735 material | \$60.00 | \$47.5 |
| #151 material | 60.00 | 47.5 |
| #1573 | 65.00 | 50.0 |
| #L573 — dark | 65.00 | 50.0 |
| #13 — fine | 70.00 | 55.0 |
| #13 — heavy | 70.00 | 55.0 |
| Own material supplied | 36.00 | 18.0 |
| Men | SUIT | EXTRA |
| Utility | 63.50 | 17.5 |
| #6 | 65.00 | 18.0 |
| #7 | 70.00 | 20.0 |
| #8 | 75.00 | 21.5 |
| Summer — Navy mohair and wool | 70.00 | 20.0 |
| Navy tropical material | 70.00 | 20.0 |

READY MADE UNIFORMS FOR MEN

Terylene — open neck summer style 45.00
Alterations to ready-made uniforms will be done by our Tailoring Department for \$1.75 an hour.

READY MADE UNIFORMS FOR LADIES

Sheer dress — 3/4 length zipper front, soft collar with regulation collar and epaulets extra
Sizes 24 1/2 - 46 and over extra
Crepe — zipper to waist, collar and epaulets Made to measure
Dacron Speaker American style collar, button front, no belt

We have a fair supply of new Salvation Army Triumphant instruments

FIRST COME — — — FIRST SERVED

As we have a limited number we suggest you ORDER NOW and disappointment.

Trade-ins will be accepted as part payment.

PLEASE INCLUDE 3% SALES TAX WHEN DELIVERY IS BEING MADE IN ONTARIO AND PAYMENT ACCOMPANIES THE ORDER. We pay charges on order of \$15.00 and over, so when orders are less than \$15.00 include sufficient in remittance to cover same.

THE SALVATION ARMY TRADE HEADQUARTERS
259 VICTORIA STREET, TORONTO 2, ONTARIO

THE CHIEF SECRETARY'S COMMENTS

NEWSY ITEMS FROM ACROSS THE TERRITORY Gathered by Colonel H. G. Wallace



THIS WEEK'S COMMENT: An essential element in effective prayer is persistence. This is not because God has to be persuaded to give; but persistency tests the depth of our desires, and also helps us to know what we really want.

* * *

1964 IS NOW ON THE WAY and plans on the territorial, divisional and corps level are ripening for a year of rich endeavour for the Kingdom. Special emphasis in all areas of service throughout this country will be on the Word of God, and the Crusade, "THE WORD IS THE WAY," is being launched in all divisional centres during this month of January. The Territorial Commander will officially launch the crusade for the territory during a "Day with the Word of God" to be held in the BRAMWELL BOOTH TEMPLE, Toronto, on Wednesday, January 22nd.

* * *

AN HONOUR TO A DIVISIONAL YOUTH SECRETARY: I am happy to be informed by

the Territorial Youth Secretary that Captain William Kerr, the Divisional Youth Secretary for the Manitoba and North Western Ontario Division, has completed his Gilwell Training as a troop scouter, and has merited the coveted Wood Badge. All scouts and scouts will congratulate the Captain.

* * *

GOOD NEWS FROM A NEW CORPS: The Divisional Commander and Mrs. Lt.-Colonel A. G. Moulton recently conducted the third corps anniversary at Thompson City, where Captain and Mrs. Allison King are the Corps Officers. It was reported that the eagerness of the new Salvationists was a delight to witness.

During the anniversary weekend, four new soldiers were sworn-in, and six new adherents were accepted. There was the dedication of a baby, and the corps band made its first appearance, along with an active singing company, a timbrel brigade

and a mixed vocal quintette. That does sound like progress!

* * *

ANOTHER KIND FRIEND: Colonel Robert Watt, the Financial Secretary, has been pleased to receive an anonymous donation of forty dollars. The envelope was posted from Bowmanville. Thank you, Bowmanville. This donation is much appreciated.

PAN AMERICA CONFERENCE: We are greatly honoured in that Guide Lieutenant Joanne Best of the 31st Hamilton Citadel Salvation Army Company has been chosen to represent Canada as one of six delegates to the Pan America gatherings in Mexico being held from January 13th to 30th of this year. The gathering is being held at Our Cabana, forty-seven miles from Mexico City in the Sierra Mountains. Joanne Best is a stenographer in the Divisional Headquarters at Hamilton, and will, we know, be a most worthy representative of both the Girl Guide Movement and The Salvation Army.

* * *

ANOTHER GUIDE HONOURED: This has come to Marjorie Gillingham of the company attached to the Parlington Avenue Corps, Windsor, Ontario, in that she is the first General's Guide appointed by General Frederick Coult. Marjorie is the daughter of Major and Mrs. Cyril Gillingham, the Corps Officers at Windsor Citadel.

* * *

FLASH BACK: In one of his last acts in the White House, President John Kennedy donated a twenty-five pound turkey to The Salvation Army's Harbour Light Centre for Alcoholism and forgotten men; that is to say, "forgotten by everyone except The Salvation Army and the President."

* * *

THIS WEEK'S PRAYER: "Dear Heavenly Father, help me to ask of Thee largely, and help me to ask with persistence so that Thou will see just how great are my needs and how deep my desires. Amen."

EARLSCOURT'S NEW CITADEL

(Continued from page 9)

"Wide the Stable Door." Bandmaster Brian Ring gave his testimony.

Mrs. Commissioner Booth delivered the Bible address, in which she traced the history and use of the altar and mercy-seat. It is a place where anyone can meet with God, she affirmed, and expressed the hope that the new altar in the hall would be used often in a wonderful way.

"May it be utilized for the salvation of the sinner and for the spiritual renewal of the believer," she concluded.

Afternoon

In the afternoon, a musical programme, one of a monthly series, was presided over by the Commissioner, and gave an appreciative audience ample opportunity to enjoy the results of the new hall's acoustical properties.

The band, under the baton of Bandmaster Brian Ring, showed itself equal, in tuning and execution, to the delicate chording and dynamics of Captain Ray Steadman-Allen's music, whose work appeared prominently on the programme and included two carol settings, "Good King Wenceslas" and "Silent Night," and a suite, "The Bethlehem Story."

Keeping in a seasonable mood, the band also presented two marches, "The Carolers" and "The Spirit of Christmas" with verve and balance.

As sure and polished as ever, Major Ernest Parr played the well-loved "O Holy Night" as a soprano cornet solo, receiving sympathetic backing from Bandsman K. Mattison on the organ.

Vocal music added variety to the fare, with the songster brigade (Leader W. Marshall) singing "Jesus is King," and the singing company (Leader G. Sharp) rendering an arrangement of the children's carol "Away in a Manger." Also showing an enthusiastic singing style were the children of the primary, who presented a Christmas feature item.

Others taking part during a satisfying afternoon of music were Mrs. Commissioner Booth, Lt.-Colonel Warrander, Brigadier Clarence Barton, Brigadier and Mrs. Honeychurch, and Assistant Band Sergeant T. LeGrow.

Joyful Evening

SEEING it was Christmas Sunday, it was natural that the carols—

old and new—should be given ample room, and these were led successively by Commissioner Booth, Lt.-Colonel Warrander, Major Ernest Parr and Captain Bramwell Tillsley. Band and songster brigade made excellent contributions to the spirit of the meeting, and the Scripture portion was recited by a little maiden, Barbara Tillsley, who also recited a long poem about the coming of Christ, both from memory.

It was while Brigadier Honeychurch was singing a distinctively Army carol, "When Jesus was born in a manger," that the Commissioner felt led to make the appeal, feeling that God was using the song to touch hearts. His conviction was justified, for a couple knelt at the altar in consecration and others followed. Thus the usual Bible message—apart from the reading—was dispensed with, and a prayer meeting—marked by fervour and "fishing"—took place.

Captain Tillsley led on, and a group of cadets were active in lending their assistance. The Commissioner led the closing song and offered prayer, expressing the wish that the corps would enjoy a new impetus in its new setting.

RESIDENTS of the Army's Eventide Home in Niagara Falls, Ont., Stamford Kiwanians and Army leaders sing carols at the Sheraton Brock Hotel during dinner-meeting for the senior citizens. The Kiwanis Club entertained the residents for the fourth successive year. Featured speaker for the occasion was Commissioner William Davidson (far right), Commander of the Eastern (U.S.A.) Territory. Third from left is Colonel H. G. Wallace, Chief Secretary for the Canadian Territory, who presented the Commissioner. Items were contributed during the evening by the Niagara Falls, N.Y., Band and six timbrellists.



Some 400 Men Enjoy Annual Yule Dinner

MORE than 400 needy men sat down to a traditional yuletide dinner recently at the Masonic Temple in Toronto. The meal was arranged by the men's social service department, with Lt.-Colonel Ernest Fitch serving as "master of ceremonies."

After the men had enjoyed the turkey and trimmings, Captain Lloyd Eason led them in a period of carol singing. Lt.-Colonel Fitch then presented the visiting guests at the head table, including the Chief Secretary and Mrs. H. G. Wallace; Controller W. Archer, who represented the city; and Mr. R. Meech, vice chairman of the Citizens Advisory Board.

Colonel Wallace brought seasonal greetings and a brief message on the meaning of Christmas, after which he introduced the guest speaker of the evening, Commissioner William J. Dray (R) and also Mrs. Dray, who then read a portion of Scripture.

Before the Commissioner addressed the men, Lieutenant Joan

Denny captured their attention as she sang "Down from His Glory," ably accompanied by Colonel Wallace on the piano.

In his Yule message Commissioner Dray spoke about the "good news" of salvation from the thraldom of evil.

"Jesus was God, coming down to men," he declared. "We can conquer sin and adverse circumstances through accepting His gift of salvation and eternal life. Put your trust in Him and He will give you courage to face your problems."

The benediction on a refreshing evening, both physically and spiritually, was given by the Financial Secretary, Colonel Robert Watt. Music was provided by a brass ensemble from territorial headquarters.

Three Enrolled as Soldiers At Greenwood Corps

THE Christmas Sunday night meetings at Greenwood Corps was conducted by the Chief Secretary, Colonel H. G. Wallace, who was supported by his wife and the Corps Officers, Major and Mrs. Garfield Hickman. Carol singing played an important part in the meeting, and everyone joined in singing the seasonal favourites.

The songster brigade sang "Once in Royal David's City" and the band played "He Waits to Save." Colonel Wallace taught the chorus "The Lord Came Down to Save Me."

Mrs. Wallace spoke briefly on the personal meaning of Christmas, using illustrations from real life.

Three persons were sworn-in as soldiers of The Salvation Army by the Colonel. One of the new soldiers represented the group in giving her testimony.

The Colonel, in his special Christmas message, said that Christmas should be a day of revelation, meditation, inspiration and dedication. He challenged those present to dedicate themselves to the One who gave Himself for mankind.

Two young people knelt at the mercy-seat in response to the invitation.

BOOK RECOMMENDED

THE MESSAGE OF HOPE, By Oswald J. Smith, price \$1.50. The People's Church, 374 Sheppard Ave., East, Willowdale, Ontario. Obtainable at the Trade Department, 259 Victoria St., Toronto 2, Ont.



DAINTY PARCELS of goodies that bring sunshine into the lives of patients in hospitals were given out by the hundred thousand across the Dominion during the holiday season. Comrades of St. John's, Nfld., are seen with a supply of the "sunshine bags." Left to right: Mrs. Brigadier J. Hewitt; Mrs. Brigadier A. Pitcher; Mrs. Wilbert Rideout; Colonel George Higgins; Captain Jean Dawe; Brigadier Pitcher; Mrs. Commandant R. Sexton.

NOTES FROM NEWFOUNDLAND

THE annual Christmas Cheer tag-day and the Christmas Cheer kettles help to support an ever-increasing social and welfare burden for the officers and staff of The Salvation Army, St. John's, Nfld.

The league of mercy, under the direction of Mrs. Brigadier Arthur Pitcher, wife of the Provincial Secretary, prepared 3000 "Sunshine Bags," filled with candies and nuts and other such goodies, along with a copy of the *Christmas War Cry*, for distribution to every hospital and institution in St. John's and the immediate area.

Brigadier Baden Hallett, Welfare and Police Court Officer, for the province, made certain that some 500 families received a Christmas dinner. Over 3,000 toys, both new and restored, were distributed to needy families during the Yuletide season. Large quantities of winter clothing, bedding, fuel, and many other demands were issued after proper investigation was made.

The Provincial Commander, Colonel George Higgins, is a member of a special board of trustees to administer funds collected through the local CJON radio and TV, under the heading of "Operation Santa Claus."

This money assists other needy children throughout the province as recommended by Colonel Higgins and other prominent citizens of the city of St. John's.

ATTENTION BANDSMEN!

EXCELLENT job opportunities in all trades, also vocational training opportunities for unclassified workers available through Mount Hamilton Corps for an organist, pianist or bandsmen, over seventeen years of age. The corps is thriving, but is in need of helpers. Full information obtained by writing to Major Dorothy Arnburg, 573 Concession Street, Hamilton, Ontario.

FOR THE BLIND

CORPS officers and soldiers of the Canadian Territory are invited to send to Mr. Michael Rich, 24 Cuthbert Crescent, Toronto 7, Ontario, names and addresses of any blind Salvationists in their corps or community who would be interested in a fellowship of blind Salvationists around the world, through correspondence. Correspondence would be in Braille and, therefore, made available to all.

FOR SALE

Fourteen flannelgraph object lessons and accompanying books — \$10.00. Also Bible wallet.—Bruce S. Switzer, 49 Bartholomew Street, Brockville, Ontario.

FIRE REFUGEES HOUSED

A RECENT spectacular fire in St. John's roared through four homes, damaging two others, leaving twenty-two homeless, with all dwelling contents lost, and further claiming the life of five-year-old Edward Stockwood. Two other people were injured in the blaze.

The Provincial Commander, Colonel George Higgins, assisted by the Provincial Secretary, Brigadier Arthur Pitcher, arrived on the scene minutes after the fire started. Shortly after the fire trucks arrived, the Army's mobile canteen arrived to render assistance.

The Colonel directed The Salvation Army officers on the scene, for their necessary assistance as the emergencies arose. For instance, Colonel Higgins immediately sought out the father of the child who was missing, and gathered the family together for guidance and prayer. They were then escorted to a neighbour's home for temporary lodging. During the first few minutes of the fire, when electric lights were cut off in the area, the Colonel found candles to light the rooms where the distressed families were taken.

It was at this time that he found a second fire casualty, a five-and-one-half-month child, burned about the head and arms, in the neighbour's home, left without medical attention. He dispatched the Brigadier to take the child to the Grace Hospital for medical care. The child was released some two hours later. The Colonel further assisted the city fire chief, when he pointed out where the fire victim was in the building. This information came about from the conversation with the distressed father of the child during the first part of the fire.

Immediate attention was given to housing the homeless for the night. Later on, food and clothing were offered to the families. Provincial Headquarters staff and cadets assisted at the fire.

WANTED—GLASSES

Prisoners of the Don Jail, who have lots of time for reading and are supplied with Bibles and other good books by the Salvationists and others who visit them, find they need reading glasses. If any reader has discarded his glasses (even bi-focals) he is urged to send them to Brigadier C. Everitt, 39 Randolph Rd., Leaside, Ont. Even if they need repair, they are still welcome.



SALVATIONISTS were quickly on the scene at a disastrous fire in St. John's, Nfld., where a child lost his life. Brigadier Arthur Pitcher is seen carrying an injured babe to safety.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please refer to the list below, and if you know the present address of any person listed, any information which will be helpful in continuing the search, kindly contact Men's Social Service Secretary, 20 Albion Street, Toronto; marking your envelope "Inquiry."

BERGH, Johan Arvid Efraim. Born Sept. 9, 1893 at Norrfjarden, Sweden. Has been foreman in mine. Lost right hand through accident. Last heard from 1957 at Noranda, Que. Sister wishes to locate.

DEPEYRE, Mrs. Connie, nee Franklin. Age 47. Divorced. Has lived in Vancouver. May be in Saskatoon. Son wishes to locate.

DIES, Inez May, nee Lucier. Age 55. Waltress. Name by previous marriage Holder. Last heard of in June 1961. Believed to be in Toronto. Husband deceased.

DOUGLAS, Brian McLean. Born June 24, 1946 at Fergus, Ont. Is 5' 8"; of complexion, light brown hair. Was in Winnipeg in Aug 1962. Mother anxious to locate. Has news.

ERICKSON, Eric. Formerly Perat. Born Nov. 24/1878 in Finland. Last heard from in 1958 at East Coulee, Alta. Death is rumoured. Information as to date and place of death, or present location if living, would be appreciated.

FIELD, Anthony. Born May 27/1930 in York, England. Has been in Canada. Has lived in London, Ont., and Montreal. Wife anxious to locate.

FULLER, Norman Robert. Born Sept. 9/1908 in Ontario. Welder. Wife and son have moved to Vancouver. Son inquiring.

JOHANSSON, Mr. Gustav Emil. Born 23/1899 at Degerfors, Sweden. Partnered with Katarina Woodsman, heard from in 1945 from Barnhart B.C. Required in connection with inheritance.

KING, Mrs. Johanne. Norwegian. 77. Parents Johannes & Oline Berg. Heard from in 1953 from Calgary. Son wishes to locate.

McCLARY, Cecil. Age about 60. Carpenter. Married, has son Everett. Has lived in Lancaster, N.B. Moved to Toronto about 10 years ago. Thought to be in Salvation Army. Friend inquiring.

NIJHUIS, Hendrick Hermannus. May 26/1935 in Holland. Last heard in 1962 from Gilford, Ont. Mother anxious to locate.

O'NEILL, Mary Yvette, nee Cote. Born 1915 at Oak Bay Mills, Que. Is 5' 4", slender. Last heard of in Montreal 20 years ago. Thought to be in Toronto. Request in connection with estate of deceased husband, Vincent O'Neill.

REIDEMANIS, Mr. Evalds. Born Nov. 9/1923 in Latvia. Son of August & Reidemantis. Came to Canada in 1949. Last heard from in 1949 at Flamborough, Ont. Mother anxious to locate.

ROBINSON, Howard Edwin. Born June 21/1907 at Shigawake, N.B. Wife married Feb. 18/1933. Last known address Williamstown, Ont. Was at Kitchener Lake in 1940. Son inquiring.

RYBAK, Mr. Zenie. Born Sept. 28/1928 at Winnipeg, Ukrainian. Single. Wears glasses. Has worked at Hills, Alta. Thought to be telegrapher with CP or CN in northern B.C. Mother anxious for news.

SEXTON, Earl Walter. Born Nov. 1906 in Ontario. Height about 5' 6" weight 160 lbs. Last seen in 1943. Lillian inquiring.

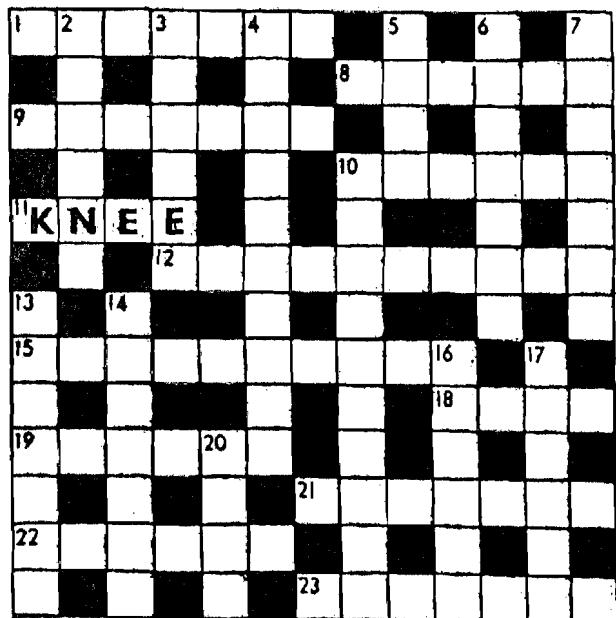
SLATER, Raymond John. Born July 1928 at Tulon, Man. Is 5' 11", medium build, born scar on hand. Trucker. Last known address Hinton, Alta. Mother and son inquiring.

VIRTANEN, Mr. Kauko Osmo. Born May 30/1934 in Finland. Came to Canada about 1956. Last heard from in 1961 in Toronto. Mother anxious to locate.

WOLLA or NORDAHL, Mr. Arnulf. Born May 15/1927 in Lillestrom, Norway. Sailor. Last heard from several years ago in Vancouver. Inheritance in question. Mother wishes to locate.

SCRIPTURAL CROSSWORD PUZZLE

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



REFERENCES—ACROSS: 1. Phil. 4. 8. Luke 22. 9. Acts 16. 11. Rom. 14. 12. Acts 18. 15. Lev. 22. 18. 1 John 4. 19. Ps 23. 21. Matt. 4. 22. Eph. 3. 23. Matt. 11. **DOWN:** 4. Acts 19. 5. Luke 3. 10. Matt. 9. 13. Luke 2. 14. Is. 22. 16. Mark 7. 20. Matt. 27.

SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 1. BACKS. 3. PALMS.

Who Is This Jesus Christ?

By Peter Johnson

JESUS Christ has captured the imagination of men and women in every age, so it is not surprising that a question like "What are we to make of Him?" keeps coming up from time to time. Not all who are attracted to Him, however, are able or willing to admit to the reason for His uniqueness. Though none can seriously question His goodness and greatness, some say they cannot accept the claims to His being the Son of God. This, for my own part, I do not understand.

Can anyone make the claims Jesus made for Himself and not be either genuine, a fraud or mad? The last possibility can be immediately dismissed; there is no shred of evidence in the record to suggest anything of the sort. And He could not be a fraud, for His goodness is not in doubt—how can He be anything but good when He spent His life promoting goodness and condemning wrong? This leaves the only possible conclusion—Jesus was all He claimed to be.

Valid Claims

What, then, did He claim for Himself? It is a remarkable thing that wherever we look in the New Testament we find that Jesus pointed men to Himself, making tremendous personal claims but we never feel for a moment that He is wrong to do so. His claims, we feel instinctively, are valid.

In this He is different from all other men, however great and good. Moses, Isaiah, Paul and a host of others always pointed men away from themselves to their message. They said, in effect, "Never mind about me, but listen to what I have to say. I am not important, but my message is." Jesus never said anything like that at all. In startling contrast He said, "Come unto Me all ye that labour and are heavy

laden and I will give you rest." He claimed, "I am the Way, the Truth and the Life"; "I am the Door" and so on. How different is Jesus in this! Others deliver a message but He, manifestly, is the message. Others point to the truth; He, unmistakably, is the Truth.

This all adds up to the undeniable fact of Christ's uniqueness. He is not merely one in a long line of great men, He is in a line all by Himself. He is different. He brings an entirely new dimension into human history. He is, as the Bible claims, God among men. "And the Word became flesh and dwelt among us . . . full of grace and truth."

Demonstration of Love

Does it take some believing that God Himself, the Creator and Governor of the whole mighty universe, should become a Man in flesh upon the earth? But why should it really? Why should it be thought incredible that God, if He loves men, should take steps (if I may put it thus) to demonstrate His love? And in what other way could He do this beyond any shadow of doubt than by coming to men? And in what other way could He come and invite men's loving response to His own love than by becoming a man Himself? In no better way, indeed in no really successful way, could God's care of men be shown than by His "joining the human race" as someone has put it. A heavenly manifestation like, say, an angel could not convey the truth to men's hearts. But a Man who looked and lived like men could. So the Son of God became a Man.

Again, God wanted men freely to respond to Him out of love. He could doubtless have compelled a response by some dazzling demonstration; He could have proved His power, His omniscience, His omni-

potence some other way, but He wanted to prove His love, for love is the essence of His nature, so He chose the way of love and became a Man among men.

It was a costly business for the Son of God to live among men with only love as the passport to their hearts, for men's hearts respond quickly and easily to sin. In fact, it involved Him in a cross—but in that cross we have a demonstration of the lengths to which God's love will go to win men to Himself. And that is why the cross is central in the Christian faith—it is the culmination of the divine love and the divine glory.

What have we said then, in answer to the question, but that Jesus Christ is the supreme revelation to men of God's loving purpose—supreme because it involved Himself. "God was in Christ reconciling the world unto Himself," wrote the Apostle Paul, and of that there can be no doubt at all.

Of course, there is a sense in which the question, "What are we to make of Jesus Christ?" is really absurd. In point of fact what is really important is what He will make of us.



When, by a recognition of our need and by a ready response to His loving forgiveness, we commit ourselves to Him, we discover in the only way we can—experimentally—just what Jesus Christ is. And having an experience of Him is, in the last resort, the only thing that matters.

—The War Cry, London.

NEWS

FROM NEWFOUNDLAND

GERARD, of Provincial Headquarters, recently visited the corps. On the Saturday night the Captain showed pictures of the Army's work.

The meetings on Sunday were well-attended, and much inspiration was received. Five songsters were commissioned and the Sunday night meeting concluded with the singing of some favourite choruses and a "hallelujah wind-up."

FORTUNE, NFLD., (Captain and Mrs. William Boone). Captain and Mrs. Ernest Diamond, of Burin, conducted the seventy-fourth anniversary meetings. These meetings commenced with a Saturday night gathering. The Sunday meetings were well-attended and a citizens' rally was held in the afternoon. Brownies, guides, scouts and local associations attended this rally. The Mayor, Mr. Scott Bradley, brought greetings.

The corps banquet was held on the Monday evening when the oldest soldier, Mr. Simon Witherall, lit the candles and cut the cake. The candles were extinguished by Judy Stickland and Joan Bungay, youngest junior soldiers of the corps.

Promoted to Glory

BROTHER WILLIAM WELLS, of Exploits, NFLD., was promoted to Glory at the age of eighty-four. During the last two or three years, since his conversion, Brother Wells became a regular attender at the Army meetings. In his last testimony, given in a cottage meeting held in his home, he assured all of his firm trust in God.

The funeral service was conducted by Lieutenant Pearl Snow, assisted by Candidate Triflie Janes. The memorial service was well-attended and many tributes were paid to the life of the departed comrade.

SPIRITUAL DYNAMITE

(Continued from page 3)

made to the taking of much of it on their journeys. As the Church has grown wealthy she has always lost her power to convict and convert sinners.

Some monks were busily engaged in counting over huge piles of gold when Thomas Aquinas entered the room. "The time is no more when the church is compelled to say, 'Silver and gold have I none,'" remarked one of the counters.

After a moment of grave thought Thomas Aquinas replied, "True, and the time is no more when she can say, 'In the name of Jesus of Nazareth, rise up and walk!'"

It is a general rule that the more expensive and elaborate the edifice of worship, the less the power of spirituality in the society. It would appear to many observers—the higher the tower the lower the power.

The strength of the people of God does not consist of brains, numbers, culture, rhetoric or schools. It does not reside in dignitaries, ranks, titles, sceptres, thrones, stocks or bonds. The strength of the Redeemed Church is the Holy Ghost Himself. He and no other is the power of this great Army of the Lord. The Holy Spirit is not a mere influence; He is not the breath of God; He is not an emanation from Diety; He is not the abstract power of God. He is God himself, the third Person in the Trinity. He comes into the church by coming into the lives of individual members, and thus by His omnipotent energy He purifies, energizes and endues His people with power. "Ye shall receive power after that the Holy Ghost is come upon you." Paul's query was: "Have ye received the Holy Ghost since ye believed?"

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—The War Cry, London.

NEWS

FROM NEWFOUNDLAND

CLARENVILLE, NFLD., (Captain and Mrs. William Loveless). The Provincial Secretary and Mrs. Brigadier Arthur Pitcher were special guests for the seventieth anniversary weekend.

In the Saturday night meeting the young people's sections of the corps were featured. An item was given by the Salvation Army school sextette, and the corps cadets presented a pageant called "A Little Child Shall Lead Them."

On Sunday afternoon in the praise meeting two scouts received Religion and Life awards, a clock was presented to the corps by Mr. A. King, and Major Etta Pike, who accompanied Brigadier and Mrs. Pitcher, recounted some "Cameos of the Caribbean."

The "Junior Soldiers' Day of Renewal" service was held during the afternoon meeting. Brigadier Pitcher demonstrated the meaning of the Army crest. The day's activity closed on a note of victory with a seeker kneeling at the mercy-seat.

The anniversary banquet was held on the Monday night. The cake, donated by Mrs. Maud Summers, was cut by Mrs. B. Rowe. The candles were lit by the oldest soldier, Mr. A. King, and extinguished by junior soldier Dale Hickman.

LETHBRIDGE, NFLD. (Captain Joseph Goulding). The corps anniversary services were conducted by Captain Ronald Goodyear, of St. John's. During the afternoon meeting the "Junior Soldiers' Renewal" was held. Two corps cadets sang "Take My Life." Many knelt at the mercy-seat.

The salvation meeting was well-attended and two senior soldiers and one junior soldier were enrolled.

GREEN'S HARBOUR, NFLD., (Captain and Mrs. Hedley Ivany). The Trade Secretary, Captain John

Gerard, of Provincial Headquarters, recently visited the corps. On the Saturday night the Captain showed pictures of the Army's work.

The meetings on Sunday were well-attended, and much inspiration was received. Five songsters were commissioned and the Sunday night meeting concluded with the singing of some favourite choruses and a "hallelujah wind-up."

FORTUNE, NFLD., (Captain and Mrs. William Boone). Captain and Mrs. Ernest Diamond, of Burin, conducted the seventy-fourth anniversary meetings. These meetings commenced with a Saturday night gathering. The Sunday meetings were well-attended and a citizens' rally was held in the afternoon. Brownies, guides, scouts and local associations attended this rally. The Mayor, Mr. Scott Bradley, brought greetings.

The corps banquet was held on the Monday evening when the oldest soldier, Mr. Simon Witherall, lit the candles and cut the cake. The candles were extinguished by Judy Stickland and Joan Bungay, youngest junior soldiers of the corps.

Promoted to Glory

Brother William Wells, of Exploits, Nfld., was promoted to Glory at the age of eighty-four. During the last two or three years, since his conversion, Brother Wells became a regular attender at the Army meetings. In his last testimony, given in a cottage meeting held in his home, he assured all of his firm trust in God.

The funeral service was conducted by Lieutenant Pearl Snow, assisted by Candidate Trissie Janes. The memorial service was well-attended and many tributes were paid to the life of the departed comrade.

SPIRITUAL DYNAMITE

(Continued from page 3)

made to the taking of much of it on their journeys. As the Church has grown wealthy she has always lost her power to convict and convert sinners.

Some monks were busily engaged in counting over huge piles of gold when Thomas Aquinas entered the room. "The time is no more when the church is compelled to say, 'Silver and gold have I none,'" remarked one of the counters.

After a moment of grave thought Thomas Aquinas replied, "True, and the time is no more when she can say, 'In the name of Jesus of Nazareth, rise up and walk'."

It is a general rule that the more expensive and elaborate the edifice of worship, the less the power of spirituality in the society. It would appear to many observers—the higher the tower the lower the power.

Yuletide Photo News

A brief pictorial survey of Army Christmas activities across the Territory



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1. BRINGING IN THE BOAR'S HEAD. A traditional English custom was observed at the Toronto Rehabilitation Centre (Brigadier and Mrs. Sydney Joyce). The Brigadier is seen assisting the Territorial Commander (right) in bearing in the flaming head, while the hundred or so guests—the staff, their wives and children—look on and applaud. The dining-room was elaborately decorated by the staff for this Christmas event.
2. OVER EIGHTY senior citizens were entertained to dinner at Saint John, N.B., at the citadel. Captain Jack Barr, public relations officer, was master of ceremonies at the sing-song that followed.
3. HUNDREDS OF HOMELESS men enjoyed a hearty Christmas dinner at the London, Ont., social centre.
4. BOYS' CHOIR of the Children's Village, London, Ont., take part in the Christmas festivities.
5. LEAGUE OF MERCY members at London, Ont., preparing sunshine bags for distribution in

various institutions and centres in the

6. THE KETTLE is well-patronized in Newfoundland. Mr. H. Lalte, a business man and a Salvation Army member, gives the first donation to a Christmas kettle placed near the headquarters building. Provincial Secretary, Colonel George Higgins, is at the right, and Captain John Gerard is left.
7. THE KIWANIANS of London, Ont., took time at tending the Army's kettles. Standing are Captain Howard Moore, public relations officer, and Vic Blackwell and H. Hyatt.
8. THIS PICTURE, taken by the REGINA-POST, shows two stalwarts of the football team, "Roughriders," manning the Army's kettle at a football game. Kettles at other corners were tended by more members of this football team, showing that men of all walks of life appreciate the work done by The Salvation Army.



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